

HISTORY OF THE CHURCHES
OF NEW BEDFORD.

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VIII

HISTORY

OF THE

CHURCHES OF NEW BEDFORD

TO WHICH ARE ADDED NOTICES OF VARIOUS OTHER

MORAL AND RELIGIOUS ORGANIZATIONS.

TOGETHER WITH SHORT MEMOIRS OF

REV. MESSRS. WHEELOCK CRAIG, JOHN GIRDWOOD,
TIMOTHY STOWE, DANIEL WEBB, AND REV.
MESSRS. HENNISS AND TALLON, OF
ST. MARY'S CHURCH.

NEW BEDFORD :
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NOTES

17th March 1901

PROCESSES OF NEW ZEALAND

The following notes were taken at a meeting of the New Zealand Society held at the University of Cambridge on the 17th March 1901.

The first part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

The second part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

The third part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

The fourth part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

The fifth part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

The sixth part of the evening was devoted to a discussion of the various processes of the New Zealand Society.

INTRODUCTION.

THE old township of Dartmouth was purchased of the Indian Chiefs Wasamaquin and Wamsutta, in 1652, by William Bradford and others. The original tract included within its limits the present townships of Dartmouth, Westport, Fairhaven, a small part of Tiverton and Little Compton, and the city of New Bedford.

The earliest settlers of this district were the Friends, and accordingly theirs is the first religious society noticed in the history of old Dartmouth.

As far back as 1683, mention is made of meetings, and in 1699 a house of worship was built on the spot now occupied by that of the Apponegansett Meeting. Meetings were held at the Head-of-the-River (now Acushnet) at a very early date, and a building for their accommodation was erected about 1727. The first edifice ever erected in New Bedford for religious worship, by any denomination, was built by the Friends, in 1785.

But although the Friends were the prevailing denomination, they were not the sole occupants of the field. Among the purchasers of the township was John Cooke, a Baptist minister, who organized a church in 1686, in what is now the eastern part of Tiverton. We hear of no other place of worship until the establishment of the church at the Head-of-the-River. The date at which this occurred is not certain, but there is reason to believe it was as early as 1696.

Although the village at the Head-of-the-River dates nearly half a century before that of New Bedford, population increased so much more rapidly this way and to such an extent, that in 1795 a precinct was established at New Bedford, which probably drew off the greater portion of the congregation attending the old church; so much so was this the case, that the mother church was almost abandoned, and as we find, after the retirement of Dr. West, who officiated at both places, lapsed into decay, and was for many years without regular services or a settled pastor.

In 1807, a church was organized in New Bedford, in connection with the precinct. This church continued until 1810; when a disagreement having arisen with the society, or parish committee as it was called, in regard to the supply of the pulpit, the greater majority of the members of the church voted to assemble for worship in another place, and not to receive the candidate of the society. The society, with four members of the church who remained with it, ordained its candidate, and from it has arisen what is now called the Unitarian Church or First Congregational Society. The church on the other hand installed a pastor of its own choice, and has continued until now, forming what is known as the North Congregational Church.

Coincident with the formation of the church in connection with the precinct (in 1807,) we notice the organization of churches of two other denominations—the North Christian Church, in this city, and the Methodist Episcopal, at the Head-of-the-River.

Of these, the doctrines of the former owe their introduction into this vicinity mainly to Elder Daniel Hix.

He had a church in that part of Dartmouth now known as Hixville, and another at Long Plain—acting as pastor of both for many years.

From the records of the church at Long Plain, we learn that the first meeting in relation to it was held Oct. 8, 1795, when Elder Daniel Hix and Silas Simmons were appointed a committee to select a lot of land to place a church on. The first bill contracted on the church is dated July 30th, 1796, and was for lumber and other materials to the amount of \$128; among the "other materials" was *seven gallons of West India rum*, an indispensable article in building a church in those primitive times. Another interesting reminiscence is, that when the edifice was completed, the congregation (such of them as had already purchased) were invited to build their pews on the spots owned by them. Aug. 29, 1805, Elder Daniel Hix accepted an invitation to preach two Sundays a month. He came over from his residence in Dartmouth on Saturdays, and went back Mondays—a distance of nine miles, over not very smooth roads; for which services he received a salary of \$50 per annum. It was fortunate that he was not dependent upon his salary, and that he had a very good farm, although it was infested with wild cats which the reverend gentleman took great delight in killing.

In 1804, the church increased their pastor's stipend to \$55 a year, and for this salary he continued to preach many years. Rev. John Leland also preached for the church in those early times. This is the man who in 1812 got up a mammoth cheese, weighing over a ton, which was pressed in a cider mill in Cheshire,

drawn to Washington with four horses, and presented to President Madison.

From the preaching of Elder Hix and others were derived the views which led to the formation of the North Christian Church in this city. This church continued intact until 1826. At this date, it lost most of its colored members through the organization of the African Christian, subsequently called Third Christian Church, which is now extinct. Two years later, in 1828, the Middle Street Christian Church went out, and in 1852 we come down to an organization which drew from both of the preceding white churches—the South Christian.

These three offshoots owe their origin in no small degree to Elder Hervey Sullings, who, as also the Rev. Sylvester Holmes, was as famous in his line as the celebrated Warwick was in his, and probably all three were actuated from very similar motives.

As early as 1800, Rev. Jesse Lee, the pioneer and founder of New England Methodism, preached in this city, and at the Head-of-the-River. This clergyman was born in Prince George county, Va., in 1758. At the age of sixteen, he joined the Methodist church in his native place, and afterwards engaged in the itineracy in North Carolina. He did not continue long in the south, as his shrewdness and forethought showed him in New England a field promising much more brilliant results in the future. Alone he entered upon his task, and labored most zealously for many years in his missionary work, planting deep in New England a branch of that denomination which is now so powerful throughout the whole country.

We may notice a considerable parallel between the growth of the Congregational and Methodist churches in this city. Both denominations trace their origin to the Head-of-the-River. In 1831, the North Congregational Church threw off a colony to found the Fourth street Church, and in the next year a number of Methodists left the Elm Street Church, and established themselves on Fourth Street, only a short distance from their Orthodox neighbors. Again in 1843, the Pleasant street M. E. Church was organized, and in the next year the Pacific Congregational. Here the comparison ceases, as in 1851 we find the Fourth Street M. E. Church sending out the Allen Street, and the Pleasant Street M. E. Church emulating their southern brethren by planting the Mount Pleasant Church, which however was too far north to flourish.

The colored people of this denomination organized the African M. E. Church, in 1842, from which in 1850 the Zion M. E. Church drew off for the reasons stated under the sketch of that society.

The Baptists are a sect of great antiquity in New England. One of the first settlers of old Dartmouth, as we have seen, was John Cooke, a minister of this denomination, who established a church which continues to this day. The first Baptist minister who preached regularly in New Bedford was Rev. Peleg Burroughs, who was ordained pastor of the First Baptist Church in Dartmouth, now Tiverton, in 1780.

As some of the members of his church lived in New Bedford, he was, for several years, in the habit of visiting them and preaching at their residences. At the house of one of them, George East, now owned and oc-

cupied by his grandson, Bradford Coggeshall, his pulpit may still be seen. The members of this church living in New Bedford organized the First Baptist Church, generally called William street Church, in 1813. True to its cardinal doctrine of close communion, this church has resisted all attempts at dismemberment, and clung and flourished together. The colored population professing this form of belief have not been as fortunate. The Second Baptist Church, organized in 1844, a few years ago split, and from the division resulted the Salem Baptist Church, formed in 1858, the most recent church in the city.

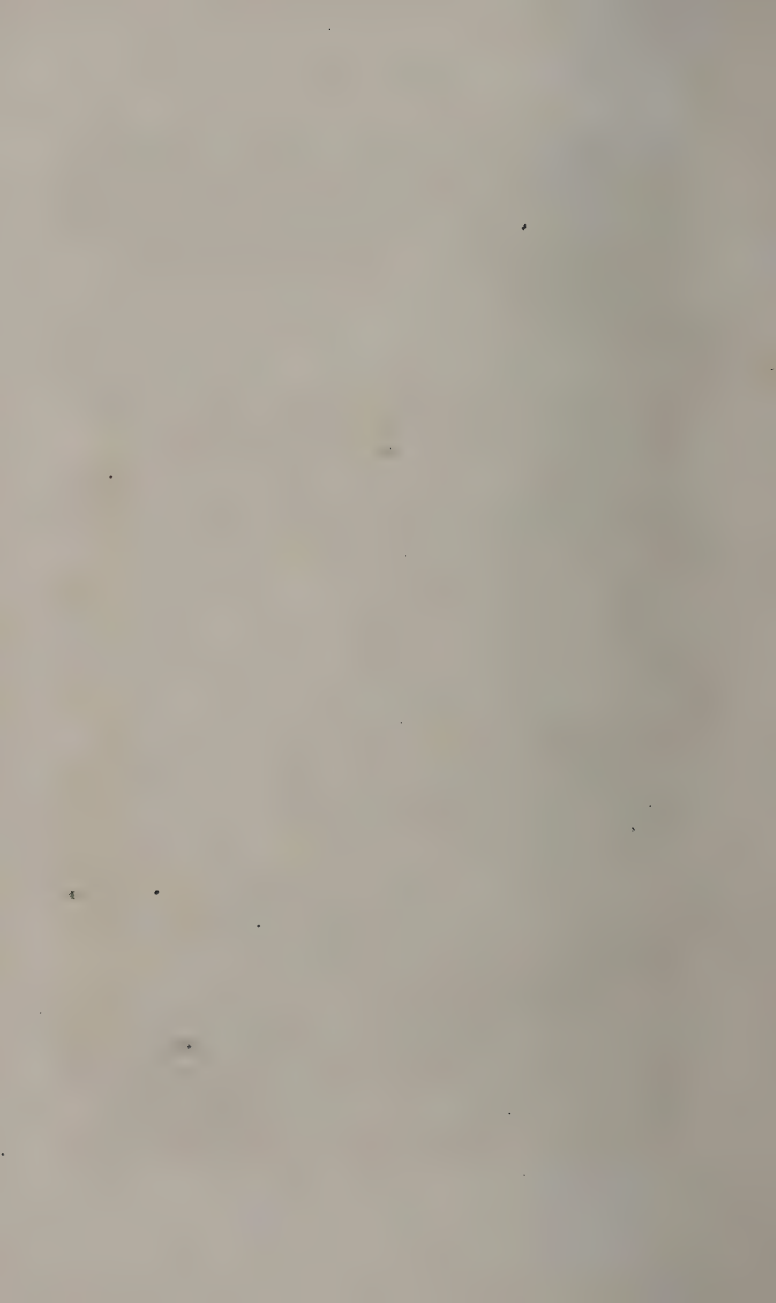
From 1830 to 1845, we notice the formation of certain churches which partake more or less of the character of union churches, viz.: the Bethel, in 1830; Universalist, in 1835; Second Advent, in 1840; Cannonville, in the same year; and the Centre Church, in 1845. The last two are extinct; the latter was rather Unitarian in its belief, and had but a short career.

There remain on our list two other denominations which in this community occupy a rather isolated position; we refer to the Roman Catholics, who introduced their form of worship in 1817, and the Episcopalians, who first appear as a distinct society in 1833.

In the following pages the various denominations are arranged according to their date, and under each church those which have sprung from it; those that have no legal existence have been placed by themselves. The Society of Friends, from its isolated character, and having but little ecclesiastical relation with other churches, has also been placed separate from the rest.

In conclusion, a few words in regard to the character

of the work: The object of the sketches has been to give facts, incidents, and historical accounts, rather than to indulge in any extended remarks not pertinent to the subject. The sketches have been prepared with great care and labor, and with a strict regard to their accuracy and correctness, and it is therefore hoped that they will prove acceptable to the friends of the churches in New Bedford and those interested in their early history, and the struggles, labors and successes of their founders. A brief sketch of every church in the city is given, with the date of its organization, the names of its pastors, and other important and valuable statistical information in its history, which is well calculated to interest the general reader. In general, the records have formed the basis of the notices, but much has been gleaned from other sources; from the pastors themselves where it was possible, and from traditions current among the older members. No pains have been spared to obtain information, and nothing has been inserted which cannot be relied upon as authentic. Trusting that it will meet the favor and approbation which we have endeavored to make it merit, the little work is respectfully submitted to the public.



FIRST CHURCH IN NEW BEDFORD.

AT THE HEAD OF THE RIVER.

THIS is the oldest Church in this section of the country. It is supposed to have been organized about 1696. At that time the towns of Dartmouth, Fairhaven, Westport, Acushnet, the city of New Bedford, and according to the records of the colony of Rhode Island, a part of Tiverton and Little Compton, were all included in the town of Dartmouth. We have found considerable trouble in obtaining authentic information in regard to the early history of this church, as the records are either lost or dispersed over the country—one volume being, as we have been informed, in Marietta, Ohio. The material for the following sketch we have gleaned, in part, from the tombstones in the old graveyard at the Head-of-the-River, and in part from a notice of this church in the American Quarterly Register, Vol. XI, and from an historical sketch of the church by its late pastor, the Rev. Asahel Cobb.

The first pastor was Rev. Samuel Hunt. All that is known of him is that he built the old parsonage house at the west corner of the junction of the County road and that leading into the village of Acushnet. This house is now occupied by Mr. Augustus Harrington. Mr. Hunt died Jan. 25, 1729, in the 48th year of his age, and was buried in the old graveyard.

The successor of Mr. Hunt was the Rev. Richard Pierce, who also lies in the old burying ground. He died March 23, 1749, after sixteen years in the work of the gospel.

The next minister was the Rev. Israel Cheever, A. M., who was born at Concord, Mass., Sept. 22, 1722, grad-

uated at Harvard College, 1749; resigned the pastorate of the church in 1752, and died at Liverpool, Nova Scotia, in June, 1812.

Mr. Cheever was succeeded by Dr. Samuel West, who was born at Yarmouth, Cape Cod, in 1729; graduated at Harvard in 1754 one of the first in his class, and was settled over this church in 1761. Under the ministry of Dr. West the society was very large, being the only house of worship, with the exception of that of the Friends, for an extensive district of country. Dr. West was not considered, in the popular sense of the word, an eloquent and pleasing speaker, but his sermons were characterized by sterling common sense and extensive research. His familiarity with the Bible was so great that he could preach from almost any text without premeditation, illustrating his subject with the most apt and scriptural quotations and references. He was strongly opposed to what was known as the Edwardsonian idea of "total depravity." He was often engaged in theological controversies with Dr. Edwards and his followers, and was recognized as a strong religious controversialist.

Among the many sermons of Dr. West that were published, was one before the Provincial Convention at Watertown, in 1776, and another, an anniversary discourse on Forefathers' Day, at Plymouth, in 1777.

As it may be inferred, Dr. West took an active interest in the Revolution. After the battle of Bunker Hill, he visited the camp of the American army, and encouraged the patriot soldiers to increased efforts. It was a favorite topic of conversation with him that the prophetic writings of scripture were being realized in the stirring scenes of the struggle for independence.

In manner of life and character, Dr. West was eccentric and peculiar, as a few anecdotes of him, which we will give, selected from numerous others, will illustrate. His absent-mindedness was also very remarkable. In going to mill one day, he put the grist upon his own back, and walked to the miller's, leading his

horse by the bridle. He supposed that the grist was on the horse, and did not discover the mistake until it was pointed out by a neighbor. At another time he started for church on horseback, supposing his wife on a pillion, the way of riding in those days, and did not learn to the contrary until he was questioned about Mrs. West by one of the good deacons. One day while talking with a man in front of his house, without his hat, the individual started, and the doctor accompanied him, still absorbed in conversation. Before he came to himself, he had walked four miles.

In June, 1803, in consequence of old age and infirmities, he relinquished his pastoral charge, and removed to Tiverton, R. I., where he died Sept. 24, 1807. His remains are interred in the burial ground at the church which had been so long the scene of his labors.

In addition to the two discourses above alluded to, there have been published of Dr. West's writings, the following :

Christ the Grand Subject of the Gospel Ministry : a sermon preached at the Ordination of the Reverend Samuel West to the Pastoral Office over the Church of Christ in Needham, April 25th, 1764. Bost., 1764. 8vo, pp. 28.

A sermon preached Dec. 3, 1788, at the Ordination of Rev. John Allyn to the pastoral care of the Church, in Duxbury. Salem, 1789. 8vo, pp. 28.

An essay on Liberty and Necessity. [Part First.] Boston, 1793. 8vo.

Essays on Liberty and Necessity, in which the true nature of liberty is stated and defended ; and the principal arguments used by Mr. Edwards and others for Necessity are considered. [Part Second.] New Bedford. John Spooner, 1795. 8vo, pp. 96.

From 1803, the time when Dr. West relinquished his pastoral charge, to 1828, a period of twenty-five years, the society seems to have fallen into decay, and had become reduced, by death and removal, to only three members—Jonathan Swift, Mary Worth, and Susanna Pope.

During this interval, services were held very irregu-

larly or entirely suspended; the Methodists (see notice of Methodist E. Church, at Head-of-the-River) occupied the house for several years. But about this time (1828) the church was resuscitated, numbers were added to it, and services regularly held. At its formation, the new church, as it may be termed, celebrated the communion administered by Rev. Sylvester Holmes, which had not been observed for many years; and as the articles of faith and church covenant could not be found, new ones, similar to those of "Mr. Holmes's church," were adopted. Joel Packard, Mary Russell, and Rufus Holmes, were the first who were admitted to membership in the church, and were received by letter. These were the first who were received on a profession of their faith: Susanna Mayhew, (widow of T. Mayhew,) Lucinda Taber, (widow of James Taber,) Mary Perry, (wife of David Perry,) Loisa Taber, (wife of Freeman Taber,) Branch Harlow, Caroline Augusta Waggoner, and Jabez Hathaway and wife.

This church had no regular spiritual guardian until the settlement of Rev. Pardon G. Seabury, who was ordained December 29, 1830, the Rev. Mr. Nott, of Wareham, preaching a sermon appropriate to the occasion. Mr. Seabury continued his labors with the church until the Spring of 1833, when he withdrew and moved to this city, where he engaged in mercantile pursuits.

His successor was Rev. D. C. Burt, who commenced his ministerial services December, 1833, but was not ordained as pastor until July 1, 1835, the Rev. E. Maltby, of Taunton, preaching a sermon on the occasion. The church, during the long and useful ministry of Mr. Burt, was most signally prosperous, and blessed in all its relations, and the people of his charge have "preserved the unity of the spirit in the bonds of peace." He was a good and faithful minister, a firm and attached friend, a discreet counsellor, and is distinguished by his strong attachment to the truths and principles of our holy religion, and his pure and unspotted character. Mr. Burt retired Feb. 3, 1857, and is now living in Fairhaven.

Rev. Asahel Cobb succeeded Mr. Burt, and was installed Nov. 11, 1857. He was born at Abington, Mass., May 8, 1793. He graduated at Hamilton College, N. Y., and then pursued his studies for three years at Andover Theological Seminary. His first charge was Mat-tapoisett, where he remained five years, and then went to Sandwich; after preaching there a year, he was installed in the fall of 1831. Mr. C. continued to preach in Sandwich for twelve years, and was then in North Falmouth and Yarmouth, for some time, when he again returned to Sandwich, and after residing several years there without any regular settlement, accepted the pastorate of this church. Mr. Cobb, during his long and faithful ministry, has won the respect and esteem of all, and endeared himself to a wide circle of friends who deeply regret that his advancing years have compelled him to withdraw from the field where he has so long and efficiently labored.

Since the resignation of Rev. Mr. Cobb, which occurred some two months since, the supply of the pulpit has been in the hands of a committee.

The old church that Dr. West preached in stood on the hill about a half a mile east of the County road. We have no date of its erection; it was torn down in 1837.

The second house of worship owned by the society was on the County road; it was built in 1830, by Isaac Case, and after standing thirty-five years, took fire and was burned to the ground Feb. 5, 1865. The present house of worship was, within a short time, erected on the same site—at a cost of \$6,440. It was dedicated Feb. 10, 1867, Rev. Dr. Quint delivering the discourse on the occasion. Pecuniarily this society is in a prosperous condition, entirely free from debt. In addition to the parsonage, the society owns another house on the Bellville road, at present occupied by Deacon Potter. This house was presented to the society by Miss Martha Spooner.

FIRST CONGREGATIONAL SOCIETY.

THIS is generally known as the Unitarian Church. It was an outgrowth of the church organized in connection with the precinct in New Bedford, as will be hereafter shown.

The village at the Head-of-the-River, now called Acushnet, antedates New Bedford by half a century. As it was in early times the centre of population and business, religious services were first held there, and as New Bedford became settled, its residents were in the habit of going up to the Head-of-the-River to attend worship. But in the course of time, owing to the greater increase of population in New Bedford, it became necessary to organize a precinct in connection with the church at Acushnet. We find by the records of the First Congregational Society that the first meeting held in relation to the formation of the precinct, was Jan. 31, 1795, at the North Purchase street school-house, which occupied the lot south of where C. A. W. Oesting's tobacco shop now stands. The officers chosen at that meeting were Jireh Willis, Moderator; John Spooner, Clerk; Edward Pope, Treasurer. It was voted to build a house for public worship, in forty shares, each shareholder subscribing six pounds, to be paid in cash, labor, or materials. Capt. Gamaliel Bryant was chosen superintendent of its construction. The records state that the first lot selected for the location of the church was "a quarter of an acre of land lying north of Joseph Russell's orchard and west of County road," presented by Ephraim Kempton, senior, which is now occupied by the County Street M. E. Church. It was their determination to build on this spot, and several persons were buried here; the design

being to set apart a portion of the grounds as a burial place. But at a meeting of the proprietors held the following May, it was contended that it was distant too far from the village, and this vote was annulled, and it was decided to accept a lot offered by William Rotch, where Liberty Hall now stands. The church was commenced and built during the years 1795-6-7, by Manasseh Kempton, Jr., and Eastland Babcock. Meetings were, however, held in the church previous to its completion.

So eager were many of the shareholders to occupy their pews in the new house, that the rumor goes that one of them gave a carpenter *a quart of brandy* to saw open his pew door for his occupancy on Sunday! This was, however, years before the Maine law was projected, and while temperance movements were *in ovo*. Rumor does not record that the remainder of the pew doors were opened in the same manner.

A bell was purchased February 18, 1796, (the one formerly in use in the tower of the old Liberty Hall,) of Capt. Silas Jones, of Nantucket, by subscription, at a cost of \$255. The list was headed by Thomas Pope, who gave \$10. The next largest sum was \$6, and was given by a colored man named Aaron Childs. The bell was distinguished for clearness of tone, and the long distance for which it could be heard. In November, 1854, Liberty Hall was destroyed by fire, and the bell melted in the flames; the remains of it were collected, and several citizens had tea bells and various ornaments made, and these are the only relics of this old bell.

The first pastor was Rev. Dr. West, who commenced his ministrations with the society at the building of the church. He afterwards received his dismissal on account of ill health. After Dr. West's withdrawal, Rev. Messrs. Christy, Holt, and Robinson, received calls to officiate as pastors, but whether they accepted or not, the records do not state.

In 1807, a church, called the Third Church, was organized in connection with the precinct, which con-

tinued until 1810, when the society, or parish committee as it is termed, presented Rev. Ephraim Randall to the church as a candidate for the pastorship. The church refused to elect him, and the society persisting in their determination to employ him, the great majority of the church voted to assemble in another place of worship, which they accordingly did, and their subsequent history will be found under the head of the North Congregational Church.

The society, with four members of the church who remained with them and organized a new church, having strengthened their position by a decision from ecclesiastical authorities, that they were justified in insisting upon the election of whoever they chose to present to the church as candidates for the pastorship, proceeded to install Rev. Ephraim Randall, who preached to them several years. After him, Rev. Messrs. Channing, Kibbey, and John Brewer, were settled over the society. The latter was for some time Preceptor of the Friends' Academy.

Sept. 17, 1816, the society gave Rev. Jonathan Whitaker a call, which was accepted. Mr. Whitaker came from Sharon, and there is a tradition that the subject of his first discourse before this church was the "Rose of Sharon." He had a son Daniel, who was connected with a sarcastic and scurrilous paper called the "Censor," which slashed right and left into the worthies of that time. He also attempted to establish a paper called the "Christian Philanthropist," which never got beyond a few numbers. He has left to posterity two orations of a somewhat spread-eagle character, one delivered July 4th, 1821, and another on the anniversary of Washington's birthday, Feb. 22, 1823.

Mr. Whitaker preached to the society until Nov. 24, 1823, with great acceptance. At that date an invitation was extended to Rev. Orville Dewey, which he accepted.

This distinguished clergyman was born at Sheffield, Mass., March 28, 1794. He graduated at Williams

College, in 1814, and was afterward a student of Andover Theological Seminary, from 1816 to 1819. On leaving Andover, he preached for several years as the agent of the American Educational Society, but declined any permanent settlement on account of his indefinite opinions in theology; subsequently he accepted a temporary call to Gloucester, at the same time candidly stating his unsettled views. Here he became a Unitarian, and was shortly after engaged as the Assistant of Dr. Channing, in whose pulpit he preached two years. His next charge was this society, over which he was ordained Dec. 17, 1823. The ordination services on the occasion, were as follows: installation prayer, by Rev. Mr. Goodwin; sermon, by Rev. Mr. Tuckerman, of Chelsea; ordaining prayer, by Rev. Mr. Ripley, Waltham; right hand of fellowship, by Rev. Mr. May, Brooklyn, Conn.; concluding prayer, by Rev. Mr. Swift, Nantucket.

December 27, 1827, Mr. Dewey received a call from the Second Congregational Church in New York, but the society refused to grant a dismission. December 5, 1833, being in ill health, he was granted leave of absence for a tour through Europe, his salary being continued. Ralph Waldo Emerson supplied the pulpit the principal portion of the time during his absence.

In June, 1834, Mr. Dewey received a call from the Church of the Messiah in New York, and asked his dismission, which was granted and his salary paid by the society up to December ensuing. Mr. Dewey was extremely popular with the Society, and his withdrawal was a matter of deep regret.

His health compelled him, in a few years, to relinquish his charge in New York. In 1842, he was abroad again. Subsequently he preached a winter in Albany, and two in Washington. In 1858, he was settled over the Society in Church Green, Boston, known as the "New South." He now generally resides at Sheffield, in this State, although during the past Winter he has preached in Baltimore.

Dr. Dewey holds a high rank among Unitarian theological writers. During his residence in this city, he contributed many articles to the *North American Review*, and other periodicals. On his return from his first trip to Europe, his experiences were embodied in the "Old World and New"—two volumes published in 1836. Among his writings, none has attracted more attention in America, than a work entitled "The Problem of Human Life and Destiny," forming a course of lectures delivered before the Lowell Institute, in 1848. In 1855, he prepared another Lowell course on "Education of the Human Race." Both of these were repeated in several cities, in different sections of the country. Some years since, an edition of his works was published in New York, and subsequently republished in London; it includes "Discourses on Human Nature," "Discourses on the Nature of Religion," "Discourses on Commerce and Business," "Miscellaneous Discourses," "On the Unitarian Belief," "Discourses and Reviews."

The next pastor was Rev. Mr. Angier, who was ordained May 20, 1835. The sermon on the occasion was by Dr. Dewey, and the introductory prayer by Rev. Mr. Morgridge. Mr. Angier asked for his dismissal April 8, 1837, but the society voted unanimously not to grant it. A second request being made, it was granted.

The elegant and beautiful structure now occupied by the society, on Union street, was erected during the years 1836-7-8, by Seth H. Ingalls, from a plan drawn by Russell Warren, of Providence, and dedicated May 24, 1838, on which occasion Rev. Messrs. Ephraim Peabody and J. H. Morison were installed as pastors. Mr. Morison continued with the society until Oct. 6, 1844. He is a very able man, and ranks among the first Unitarian clergymen in the state. He now resides in Roxbury.

Rev. Ephraim Peabody was born at Milton, N. H., March 28, 1807. His early education was received at

Dummer Academy, Byfield, Mass., where, however, he remained but a short time, as his eyes became affected, and prevented him from study. Subsequently he became a student of Phillips Exeter Academy; in 1823, he entered Bowdoin College, and the Divinity School, Cambridge, in 1827. In 1830, he left Cambridge, and was engaged in teaching at Meadville, for a year. May 22, 1831, he was ordained pastor of a church in Cincinnati. His health was always very delicate, and had been undermined by study and unceasing devotion to his profession. In 1835, while in Roxbury, he was attacked with a violent hemorrhage from the lungs, and his life was despaired of. He finally, in a measure, recovered, though ever afterward remained in a very feeble state, and frequently obliged to seek a more genial climate. In 1838, as above stated, he became pastor of this church. In November, 1845, he received a call to act as colleague pastor at King's Chapel, Boston, which he accepted.

Few clergymen have ever been as successful in winning the personal regard and attachment of their people, as Mr. Peabody was. Simple, unassuming, kind, his character was adorned with all the traits becoming a Christian gentleman, and yet with all that nameless grace and quiet dignity so well befitting a minister of God. He was universally beloved, and his resignation regretted by all; very pleasant recollections remain of him among the members of this society, who frequently refer to his ministry, and always with the most affectionate regard.

He was connected with the society in Boston ten years, although during that time his health often compelled him to withdraw from active duty. In 1855, he retired from the pulpit; but his hard-earned repose was of short duration, and his friends were soon called upon to mourn his death, which occurred at his residence in Milton, Mass., Nov. 28, 1856.

In December, 1847, Rev. John Weiss received a call, and soon after commenced his labors with the society.

In 1852, Mr. Weiss' ill health rendering him unable to discharge his entire pastoral duties, he tendered his resignation. It was not accepted, and Rev. Charles Lowe was ordained as a colleague, Aug. 10, 1852. Mr. Lowe's health failing, after an association of about one year, a leave of absence was granted to him, and in September, 1853, he left this city for Europe. Before his departure he sent a letter of resignation, but at the request of the society retained a nominal relation as pastor. In April, 1855, he wrote from Paris, asking that this connection should be dissolved, and the society complied with his desire.

On his return from abroad Mr. Lowe was settled over the North Church in Salem, Sept. 27, 1855; but his health failing, he resigned in 1857. May 8, 1859, he was installed pastor of the First Congregational Society in Somerville, Mass., where he continued until July, 1865, when he was appointed Secretary of the American Unitarian Association, which position he now occupies.

Mr. Weiss' health continued very infirm, and in April, 1858, he received leave of absence for six months, and went to Europe. On his return, finding that his strength was not sufficiently restored to warrant him in undertaking the whole duty of the parish, he tendered his resignation, which was finally accepted, and his connection with the society ceased in the Spring of 1859.

Mr. Weiss then removed to Milton, Mass., and was engaged in writing for the "Atlantic," and in lecturing upon the religions of antiquity. During Starr King's absence in California he officiated frequently at the Hollis Street Church, Boston. In June, 1862, he accepted an invitation to preach at Watertown for one year, and this arrangement has been annually renewed ever since. In 1863 he visited London, to superintend the publication of an English edition of his "Life and Correspondence of Theodore Parker."

The following is a list of his sermons published during his connection with this society :

The Modern Pulpit. A sermon preached at the ordination of Samuel Longfellow at Fall River, Mass., Feb. 16th, 1848.

Conscience the Best Policy. A Fast-day sermon preached on April 6th, 1848.

The Least of Two Evils. A sermon preached on July 9th, 1848.

Shall we Kill the Body or Save the Soul? A sermon upon capital punishment, preached April 22, 1849.

Modern Materialism. Sermon preached at the ordination of Rev. Charles Lowe as associate pastor over the First Congregational Society, July 28, 1852.

A Sermon upon the late Disasters. [Collision on South Michigan Railroad April 26, and accident on the New York and New Haven Railroad May 6.] May 15, 1853.

A Discourse occasioned by the Loss of the Arctic. Oct. 22, 1854.

A Discourse occasioned by the Death of Rev. Ephraim Peabody, D. D., Pastor of King's Chapel, Boston. Dec. 7, 1856.

An invitation was extended to the present pastor, Rev. William J. Potter, in July, 1859, which he accepted, and was ordained Dec. 28, 1859. The services on the occasion were as follows: introductory prayer, Rev. C. Y. De Normandie, of Fairhaven; selections from scriptures, Rev. T. C. Moulton; sermon, Rev. Dr. Furness, of Philadelphia; ordaining prayer, Rev. J. F. W. Ware, of Cambridgeport; charge, Rev. C. H. Brigham, of Taunton; right hand of fellowship, Rev. A. Woodbury, of Providence; address to the people, Rev. Dr. Dewey, of Boston; concluding prayer, Rev. Moses G. Thomas.

In 1863 Mr. Potter was drafted. On the following Sunday he preached a very powerful discourse, entitled "The Voice of the Draft," which was published, and attracted great attention throughout the country. He resigned the pastorate and entered the army, intending to take his position as a private soldier; but on reaching

Washington the Secretary of War assigned him a position more in accordance with his habits and abilities. The society declined to accept his resignation, but granted him leave of absence for a year, at the expiration of which time he returned to his duties here.

Mr. Potter holds a somewhat independent position in theology. He professes the broadest and most liberal views, and is an advocate of the most advanced ideas, theological and political. His sermons, although his delivery is not very forcible, are elegant pieces of composition, and are characterized by deep thought and close study. The following are some of his published discourses :

Discourse. Preached in the First Congregational Church in New Bedford, Sunday, May 13, 1860, occasioned by the death of Mrs. Sarah R. Arnold, to whose memory it is dedicated. This discourse passed through three editions.

The Inner Light and Culture. An address delivered before the Alumni Association of Friends' New England Yearly Meeting School, at their Third Annual Meeting at Newport, 1861.

A Pulpit View of the Business Interests of our City. Jan. 25, 1863.

This society has from the first been favored with pastors of the most eminent talents and attainments. Many of them now stand deservedly at the head of their profession. The society is wealthy and pays liberal salaries, which secures the services of distinguished men. Although this is called the Unitarian Church, strictly speaking there is no church in an ecclesiastical sense ; they have no deacons or other church officers, but are simply a society for religious purposes, perfectly independent, and recognizing the authority of no other organization.

Their house of worship, as above stated, was built in 1836, and is one of the finest in the state. The bell on the church was presented to the society by Hon. Moses H. Grinnell, of New York. It is one of a number of

bells sent to this country from Europe, and there is a tradition that it was formerly on a Spanish convent.

The music at this church is very fine, and no pains are spared to obtain the best talent in the city. In 1862 a new organ was purchased of Messrs. E. & G. G. Hook, of Boston, at a cost of \$5000. It is said to surpass anything of the kind in this section of the state. During the past year Miss Harriet E. Rooth, who has been connected with the choir as soprano for over twenty years, resigned. She was succeeded by Mrs. Shepherd, of Boston.

In 1867 the handsome chapel on Eighth street was erected, for the accommodation of the Sunday school. It was dedicated Feb. 5, 1868, with appropriate exercises. The architect of the chapel was Edward D. Lindsey, Esq., formerly of this city; its dimensions are 32 by 45; the interior consists of a parlor, school and social rooms, and at the west end a kitchen and library. The whole building, which is of stone, and in excellent keeping with the church, cost upwards of \$7,800, which sum was entirely raised by subscription among the members of the society.

The Sunday school is not large. The average attendance is upwards of 54. It is under the charge of the Superintendent of Public Schools, Rev. Mr. Harrington. Hon. Thomas D. Eliot was Superintendent for many years, and a number of our most prominent citizens have been connected with the school in times past.

Within the last year Thomas B. White, Esq., who has for the past thirty years acted as treasurer of the society, resigned; his successor in office is George A. Bourne, Esq.

Among the gentlemen who have officiated as clerks of the society, we notice the names of James B. Congdon, Esq., Hon. T. D. Eliot, and Ex-Gov. John Henry Clifford. William Howe, Esq., acted in this capacity for many years; he resigned in 1864, and resolutions highly complimentary were passed, which his fidelity to his trust well merited. He was succeeded by John A. Hawes, Esq., whose correctness as a scribe is entitled to all praise.

NORTH CONGREGATIONAL CHURCH.

A CHURCH called the "Third Church in New Bedford"* was organized Oct. 15th, 1807, in connection with the precinct established in 1795.

The following persons were the original members: Elkaneh Michell, Caleb Jenne, William West, Joshua Barker, Edward Pope, John Sheirman, Gamaliel Bryant, Abisha Delano, Jireh Willis, Ebenezer Willis, Cornelius Burgess, Cephass Cushman, Mariah Jenne, Abigail Samson, Sarah Kempton, Joanna West, Elizabeth Jenne, Joanna Ayres, Clarissa Crocker, Pamela Willice, Abigail Kempton, Elizabeth Pope, Dorcas Price, Catherine Long, Huldah Potter, Fear Crocker, Drusilla Potter, Anna West, Aurella Baker, Deborah Bryant, Mary Peckham, Abigail Mitchell, Susannah Spooner, Lois Hart, Abigail Willis, Abiah Garish, Mahitable Willis, Hannah Peckham, Anna Burgess, and Nancy Howland. These have all long since passed away. The present oldest member of the church is Elisha Parker, who has been connected with it for upwards of 52 years.

The first deacons were Joshua Barker and Cornelius Burgess, who, along with Cephass Cushman, the first clerk, were elected May 11, 1809.

In 1810 a candidate for the pulpit was presented by the society, or parish committee, "who," in the language of a memorial against his being ordained, "did not in the opinion of the church speak the things that become sound doctrine, or those that harmonized with the professed sentiments of the church." A committee, consisting of Jireh Willis, Joshua Barker, and Cornelius

*Called *Third Church*, as there was one at the Head-of-the-River, and a second at Fairhaven, of prior organization. The name North Congregational was not assumed until after 1811.

Burgess, was appointed by the church, and conferred with the society without any settlement of the difficulty. No satisfaction being obtained, the great majority of the church voted, July 20, 1810, that they were dissatisfied with the proceedings of the present parish committee, and also with the candidate. Aug. 7, 1810, the following vote was passed: "Voted, That we meet for public worship in some public or private house on the Lord's day."

A committee was appointed, and the "North Purchase Street school-house" was obtained, where the church commenced worshipping under the pastoral charge of Rev. Sylvester Holmes. They next occupied a school-house west of Joshua Barker's house, on the corner of Third and Walnut streets. Afterwards, religious exercises were held on Sundays at the residences of the members of the church. Subsequently, services were observed in a hall over the store of Mr. William Kempton, on the corner of Mill and North Second streets. Among the proceedings about this time, we notice the expulsion of an individual from the church on account of his Quaker tendencies, he being considered a "disorderly person"! The first house built by the society for public worship, was on the corner of North Second and Elm streets.

On the 31st of July, 1811, Mr. Holmes, who had been officiating as pastor of the church since its organization, was ordained and settled as its minister.

In 1814 a legacy of five hundred dollars was bequeathed to the society by Jireh Willis. In December of the same year the four male members, Edward Pope, Abisha Delano, Elkanah Michell, and John Spooner, who had remained with the society, were declared excommunicated from the church for persistently refusing to worship with them and absenting themselves from the communion.

In the Spring of 1816 the erection of a new church was commenced on the corner of Purchase and Elm streets. The church was built by Dea. Joshua Barker,

and the proprietors met the expenses of the enterprise by a payment of "money, labor, and materials." When the building was completed, some difficulty was experienced in ringing the bell, the members not being acquainted with such matters, but it was finally obviated by a gentleman volunteering his services, who was acquainted with the business. The society took possession of the new church just before the close of the year 1816. The first house built by the society was then moved to a lot in the rear of the new structure, and was converted into a vestry. The upper story of the building was used for many years as a school-room by that veteran teacher, Mr. John F. Emerson. Subsequently Mr. Emerson purchased the building, and had it moved up to William street, and made a dwelling-house of it, and lived in it many years. It is now the residence of Dr. Stearns.

Mr. Cushman resigned the clerkship June 11, 1817, and was succeeded by William W. Kempton. Dec. 31, 1821, it was voted to increase Mr. Holmes' salary from \$450, for which he had been preaching since his connection with the church, to \$600 per annum. Jan. 27, 1827, the church was strengthened by an act of incorporation from the General Court.

In 1831 a number of the members of this church were dismissed to organize the Trinitarian Church on Fourth street. Among these was Deacon Joshua Barker, in consequence of whose withdrawal William W. Kempton was elected deacon Nov. 26, 1831. At the same time William Little and John F. Emerson were added to the number of deacons.

At a church meeting in May, 1834, John F. Emerson was chosen clerk to fill the vacancy occasioned by the death of Deacon Kempton. At the same meeting a committee reported in favor of appointing the apostolic number of deacons, and Messrs. Henry P. Willis, Dr. Andrew Mackie, Sidney Underwood, and Thomas Nickerson were selected, making the necessary number. Messrs. Willis and Nickerson declined the appointment,

and at a subsequent meeting, held June 29th, Messrs. David Briggs and John Bryant were chosen in their places.

At a meeting of the church on the 14th of February, 1839, Mr. Holmes asked a leave of absence for five years, having received an invitation to act as the general agent of the American Bible Society. The church voted to grant his request as soon as a suitable associate pastor could be procured. May 13, 1839, an invitation was extended to Rev. Thomas M. Smith, of Catskill, N. Y., to act in that capacity, which he accepted, and was installed July 24th following. The sermon on the occasion was by Leonard Woods, D. D., then Professor in the Theological Seminary at Andover. Mr. Smith continued with the society for about three years, when the connection was dissolved. He was a man of marked ability, and faithful to the high trusts committed to his charge. His retirement was deeply regretted by many, while others entertained the opinion that another spiritual guardian would subserve the interests of the church and society in a more efficient manner. During the Winter previous to Mr. Smith's withdrawal, an extensive revival prevailed in the church, and many were added to its numbers. During the time the somewhat celebrated Matthew Hale Smith frequently officiated at the revival meetings, and was considered a very effective speaker.

Jan. 4, 1841, Joseph Seabury was elected clerk. He served until Jan. 2, 1843, when he resigned, and William L. Baker was chosen to the office.

Feb. 27, 1843, Mr. Holmes, whose connection with the society still continued, signified his wish to withdraw, and a council being held, his request was complied with. His farewell sermon was preached in the early part of the succeeding Spring, to an immense audience. The occasion was one of much interest to all present.

While pastor of this church Mr. Holmes acquired an influence which has had no parallel since among the clergy of this city. He was a man of a class of whom

there are but few like to-day, — one who felt himself perfectly capable, and determined, of guiding the affairs of his church, without interference from others.

Mr. Holmes was born at South Plymouth, Mass., April 6, 1788, and after the old-fashioned course of theological study, was licensed in 1809. The first church of which he was ordained pastor was this. He was associated with the society for thirty years. Under his ministrations the church increased largely, and was, when he retired, in a vigorous and prosperous condition. He had spent the ardor and strength of his youth and manhood with the church, and his labors had been crowned with success.

After his resignation he was installed pastor of the Pacific Congregational Church, and continued until May 6, 1850, when difficulties arose which very materially affected him, but to which it is foreign from our purpose in this brief sketch to allude.

After leaving the Pacific church he preached several years in North Adams, N. Y. His latter days were spent at his residence in New Bedford, where he died Nov. 26, 1866.

The following is a list of his printed sermons:

Thanksgiving Sermon. New Bedford, 1814.

A Sermon, preached at the ordination of Freeman P. Howland at Hanson, Oct. 25, 1826.

A Sermon, preached at the funeral of Hon. Laban Wheaton at Norton, March 26, 1846. Boston, 1846. 8vo, pp. 24.

A Sermon, delivered at the funeral of Mr. Shadrach Standish, November, 1837.

A Sermon, preached May, 1847, occasioned by the death of Mrs. Averick Parker, wife of Hon. John A. Parker.

March 21, 1843, an invitation was extended to Rev. Robert S. Hitchcock to assume the pastoral charge of the society, which was accepted, and he was ordained July 19 of the same year. The programme of exercises was as follows: invocation and reading scriptures, Rev.

Mr. Peabody, of East Randolph; prayer, Rev. Mr. Goldsmith; sermon, Rev. C. Hitchcock, D. D., father of the pastor; ordaining prayer, Rev. T. Robbins, D. D.; charge, Rev. John Codman, D. D.; concluding prayer, Rev. W. Putnam.

Dec. 25, 1845, Mr. Hitchcock asked his dismissal from the church on account of ill health, which was granted. He was a man of talents and attainments, and popular with the community.

As a scholar Mr. Hitchcock ranks high. On his graduation at Amherst College he took the salutatory, and was also elected valedictorian of his class at Andover Theological Seminary. After leaving New Bedford he preached at East Boston. Subsequently he accepted a call to a church in Baltimore. During the rebellion he was chaplain in the army. At present, we understand he is Professor in some educational institution at the south.

On retirement of Mr. Hitchcock, invitations were extended to Rev. Messrs. Augustus A. Wood, of Springfield, and Charles S. Porter, of Plymouth, to assume pastoral relations with the church, but neither invitation was accepted, their societies not being willing to permit their withdrawal. The society had no settled minister from the time of Mr. Hitchcock's retirement until the installation of Rev. Mr. Eldredge. During the interim the pulpit was supplied a portion of the time by Rev. Mr. Dumont, and others also officiated for brief periods of time.

Rev. Azariah Eldredge accepted the pastorate in a letter dated Feb. 12, 1847. In the Summer of the same year he was installed, and entered upon his duties. The exercises of his installation were: invocation and reading scriptures, Rev. Jacob Roberts; introductory prayer, Rev. I. Thatcher; hymn and sermon, Rev. Joseph Eldredge, brother of the pastor; ordaining prayer, Rev. Jonathan Bigelow; charge, Rev. J. Putnam; fellowship of the churches, Rev. G. L. Prentiss; address to the

people, Rev. A. H. Durwent; concluding prayer, Rev. D. W. Poor.

Dec. 24, 1851, T. R. Dennison, the present city missionary, was elected deacon.

Dec. 26, 1852, Mr. Eldredge received a call from the Clinton Street Church, Philadelphia. The expediency of his acceptance was referred to an ecclesiastical council, which reported adverse to dissolving his connection, and Mr. Eldredge acquiesced. It may be mentioned, as showing the importance with which his services were regarded, that the celebrated author and commentator, Rev. Albert Barnes, D. D., of Philadelphia, appeared at the council and urged it to grant Mr. Eldredge his dismissal.

Mr. Eldredge was a close student, a pleasing speaker, and was much esteemed and beloved by his parishioners. His congregations were very large, the society increased, and was in a flourishing condition.

April 16, 1856, Mr. Eldredge resigned, alleging that the state of his health would not permit him to continue longer in charge of the church, and that he had now "an opportunity for fulfilling those long ardently cherished desires for study in Europe." In consideration of these circumstances, his dismissal was reluctantly granted.

From this city Mr. Eldredge within a short time went to Europe, where he spent several years engaged in study. On his return to this country he was settled over a church in Detroit, and after preaching a few years, again went abroad. While in Europe on his second visit, he was for a time chaplain of the American Protestant Chapel at Paris, a position which his health soon obliged him to resign. At present he is travelling with his family in Europe.

The next pastor was Rev. Henry W. Parker of Brooklyn, N. Y., who accepted a call, July 18, 1856. He was installed Aug. 8th, with the following exercises: invocation, reading scriptures, and introductory prayer, Rev. J. Willard; sermon, Rev. Prof. R. D. Hitchcock, D. D.,

of New York ; installing prayer, Rev. Timothy Stowe ; charge, Rev. J. C. Headley ; fellowship of the churches, Rev. Wheelock Craig ; address to the people, and concluding prayer, Rev. Jacob Roberts.

Mr. Parker was born at Ithaca, N. Y., where he lived until seventeen years of age. * He graduated at Amherst College, and studied divinity at Auburn, N. Y. He was first settled over a church at Dansville, N. Y., and was afterwards four years in Brooklyn, N. Y., where he founded the Central Congregational Church ; his next charge was this church.

Oct. 15, 1857, the semi-centennial anniversary of the organization of the church was celebrated with appropriate exercises. The venerable Deacon Burgess, one of the founders of the church, was living, and was intending to have been present, but was prevented by the infirmities of old age. At this time the church numbered 307 members, and the sabbath school about 250.

During the same year the stone chapel adjoining the church was finished, at a cost of about \$4,500, from working plans made by the pastor. The wooden building on its site was moved to Emerson street, and is now a dwelling house, occupied by Mr. J. M. Scott.

The memorable and mighty revival of 1857-58 first began to develop itself in this city in a union prayer meeting, which Mr. Parker was influential in establishing. The effect of this religious awakening upon this church is seen in the fact that May 2, 1858, seventy-four persons joined it on profession of faith.

July 21, 1858, T. R. Dennison, having been appointed city missionary, resigned the deaconship, and Mr. Edward S. Cannon was elected in his place.

The ebb tide of the whaling interests in New Bedford was in progress, when in 1857 came a great commercial revulsion, and in 1860-61 followed the paralysis caused by secession and war, with more and more disastrous prostration of New Bedford commerce. Mr. Parker's pastorate covered this period of three-fold misfortune, and yet, while everything was suffering from

the depression of business, this church maintained its position, and was more prosperous than might have been anticipated. Mr. Parker was a kind and generous-hearted man, and discharged his duties with a conscientious fidelity. At his accession the membership was about 275, and it increased to over 400 under his charge. During the great revival of 1857-58, he labored so zealously and unceasingly that his health was seriously impaired, and to that extent, that during the last years of his pastorship the performance of the duties pertaining to so large a parish, was particularly arduous. This circumstance, in connection with the declining prosperity of the city, now terribly increasing under the effects of the war, coupled with the increase in the cost of living, which his salary was inadequate to meet, rendered it necessary that he should tender his resignation, which he did, July 22d, 1863.

Mr. Parker, after leaving New Bedford, was engaged in studying science at Cambridge until 1865, when he was elected to the chair of chemistry and natural science in Iowa College, a position he still occupies.

On retirement of Mr. Parker, the church remained about eight months without a settled minister. March 7th, 1864, a call was extended to the present pastor, then in the army as chaplain of the 2d Mass. Vols. His letter of acceptance was dated "Camp of 2d Mass. Infantry, Tullahoma, Tennessee, April 20, 1864." In it he suggests, among other things, although he did not insist upon it as a condition of his settlement, that the church debt should be cancelled. His wishes were fully reciprocated by the church, and at the council assembled for his installation, it was announced that the sum of \$9,000 had been paid to clear off the indebtedness of the church, and from that time it has remained free from all pecuniary encumbrances.

Dr. Quint was installed July 21, 1864, in the presence of a very large ecclesiastical council. The following was the programme of exercises: reading scriptures and prayer, Rev. Wheelock Craig; sermon, Rev.

A. L. Stone, D. D. ; installing prayer, Rev. I. W. Putnam, D. D. ; charge to the pastor, Rev. Eli Thurston ; fellowship of the churches, Rev. Timothy Stowe ; address to the people, Rev. E. Maltby ; concluding prayer, Rev. J. W. Wellman.

Rev. Alonzo H. Quint, D. D., was born at Barnstead, N. H., March 22, 1828. He graduated at Dartmouth College in the class of '46, and at Andover Theological Seminary in 1852, remaining to take the additional year of study. His degree of D. D. was conferred by Dartmouth College in 1866.

He commenced his ministry at the Central Church, Jamaica Plain, Mass., over which he was ordained pastor, Dec. 22, 1853. In 1855 he was appointed by the Governor and council, a member of the State Board of Education, a position he held until entering the army. At the outbreak of the rebellion, desirous of entering the national service, he tendered his resignation, which his people declined to accept, and granted him leave of absence. He was appointed chaplain to the 2d Mass. Infantry, and joined the regiment in the Spring of 1861. After two years' service, wishing to remain with the army, and unwilling to continue longer with his church a relation which had become merely nominal, he asked his dismissal, which was granted, April 2, 1863. He continued his chaplaincy until June, 1864. At that time Sherman was preparing for his march to the sea. It was Dr. Quint's intention to accompany his regiment on this grand expedition, but the medical staff having pronounced him unfit to remain longer in that climate, he resigned. Previous to this, he had accepted a call from this church with the agreement that he was to remain in the army as long as the church saw fit.

Dr. Quint has a reputation which is more than local, and throughout the country is recognized as a leading man among the clergymen of this denomination. In 1865, he was chairman of the National Congregational Council, and drafted the declaration of faith adopted the same year at Plymouth. He has made ecclesiasti-

cal law a subject of special attention, and his opinions on all matters pertaining to this are much sought for, and regarded as authoritative.

Among the official appointments held by Dr. Quint, may be mentioned the following: Secretary of the Massachusetts General Association of Congregational Churches—an office which he was elected to in 1856; Scribe of the Convention of Congregational Ministers; corporate member of the American Board of Commissioners for Foreign Missions; he is also Chaplain General of the Grand Army of the Republic, a resident member of the Massachusetts Historical Society, and corresponding member of several state societies.

With the exception of articles contributed to periodicals, the following list includes his published writings:

The Christian Patriot's Duty. A sermon preached before the Central Church, Jamaica Plain.

Three sermons—a Fast Day sermon, and two others—occasioned by the assassination of President Lincoln, preached before this church in April, 1865.

Election sermon preached before the Governor and Legislature in 1866.

A volume of Army Letters. Boston: Crosby, Nichols & Co. Pp. 407.

Records of 2d Mass. Infantry. Boston: James P. Walker. 1867. Pp. 528.

At a meeting held March 15, 1865, it was voted to extend aid to the rebuilding of the old Congregational church at Acushnet, destroyed by fire in February of the same year. May 3, 1867, the number of deacons was increased by the election of Messrs. Zachariah Sturtevant, John Hastings, and Edward Haskell.

Dr. Quint's ministry has been eminently popular and successful; the church has prospered greatly during his connection with it, and is now in a very vigorous and flourishing condition. The congregations are large, the membership has steadily increased, and all its interests have been very materially advanced. In benevolent objects it has ever displayed a most liberal spirit.

The charitable contributions, for purposes aside from those belonging to the church, have averaged over \$3,000 a year, for the last five years; including the debt of \$9,000, paid at the commencement of Dr. Quint's pastorate, the whole amount raised during the same time has averaged fully \$10,000 annually. The whole membership is 415; that of the sabbath school, 628; the superintendent is Edward Haskell. The former superintendents have been Messrs. John F. Emerson, J. V. Beane, T. R. Dennison, Gilbert Richmond, and Abner J. Phipps. Cornelius Davenport was connected with the school for several years as assistant superintendent; he is also clerk of the church, an office which he has held since Jan. 22, 1844; as might be inferred, he is one of the most active members of the church.

The attention that has been paid to sacred music by this society, is worthy of notice. For many years it has contributed liberally to its improvement, and not only the young, but those of mature years, have been associated with the choir. For thirty-one years, the late Henry P. Willis officiated as chorister, and did much to increase the interest in this department of religious exercises.

The elegant and beautiful church, now occupied by the society, was commenced April 1, 1836. It was built by Gibbs Taber and others, from plans drawn by Mr. Bond, of Boston. The corner stone was laid in May, by Rev. Mr. Roberts, of Fairhaven, with interesting and impressive ceremonies. It was completed and dedicated in December of the same year. The church formerly occupied by the society, on the same site, was moved into the rear and was occupied by Mr. James Thomas as a stable. Some years ago it was burned down. In the winter of 1850-1, the interior of the church was altered and materially improved, being handsomely finished in the Gothic style. April 4, following, it was re-opened, with a sermon by Rev. Mr. Kirk of Boston. It is one of the most elegant structures in this section of the State, and reflects high credit upon the liberality of the society.

TRINITARIAN CHURCH.

THE founders of this society were formerly members of the North Congregational Church, under the pastoral care of the Rev. Sylvester Holmes. We find by the records, that pursuant to "letters missive" from the parent society, an ecclesiastical council convened at their meeting house, Nov. 15, 1831, for the purpose of organizing a new church.

The clergymen present, were Rev. Messrs. Oliver Cobb, Jonathan Bigelow, Samuel Nott, Jr., Samuel Utley, Par-don G. Seabury, William Gould, Timothy Danice and Thomas Robbins. The council was organized by choosing Rev. T. Robbins, Moderator, and Rev. Mr. Gould, Scribe. Mr. Robbins presented the confession of faith and covenant to those members of the church to be set apart and organized into a new church. They assenting to the same, were by him, in behalf of the council, declared a "church of Christ." The Rev. Mr. Cobb addressed the new church immediately after its organization. Deacon Daniel Perry presented the right hand of fellowship, which was reciprocated by Deacon Joshua Barker, after which the Lord's supper was administered.

At its organization, the church numbered fifty-five members, among whom were the following: Phineas Burgess, Simeon Bailey, William Bain, Joshua Barker, Daniel Briggs, Charles Coggeshall, Robert Gibbs, Nathaniel Hathaway, Alfred Kendrick, Henry Kendrick, R. A. Palmer, F. Read, Benjamin Thompson, Jr., and Marsena Washburn.

At the first meeting of the members, which was held at the house of Charles Coggeshall, they invited Rev. Dr. Lansing, of Utica, N. Y., to officiate as their pastor, but he declined. Jan. 24, 1832, the church renewed its

call to Dr. Lansing, but without avail. Subsequently, Rev. Mr. Aiken, of Utica, N. Y., was invited to assume pastoral relations with the society; but he also declined. Aug. 13, 1832, Rev. James Austin Roberts, who had been preaching from May 26th, accepted the pastorship, and was installed Nov. 14th. The services were as follows: introductory prayer, Rev. J. Bigelow; sermon, Rev. T. T. Waterman; installing prayer, Rev. Samuel Nott; charge to the pastor, Rev. O. Cobb; right hand of fellowship, Rev. Sylvester Holmes; address to the people, Rev. J. O. Choules.

Mr. Roberts was born at Trowbridge, Wiltshire, England, May 2, 1795, and studied divinity at Hackney Theological Seminary in 1818. He preached in England and Ireland until 1832, when he came to America.

The following persons were the first deacons, and were chosen at a meeting of the church, held at Robert Gibbs, Esq.'s, June 21, 1833: Joshua Barker, Frederick Read, Charles Coggeshall, and Simeon Bailey.

Aug. 1, 1834, Mr. Roberts received an invitation to settle with the Second Presbyterian Church in Troy, N. Y., which he declined. April 5, 1837, he was granted leave of absence for a journey to Illinois. February 5, 1842, Gilbert Richmond and Reuben Nye were chosen deacons, and ordained June 5th, following. In 1843, April 15th, Mr. Roberts wishing a release from the cares of the church, asked leave of absence for a "twelve-month," which was allowed him. The services of Rev. Daniel Dyre were secured during this year. On the night of Feb. 15th, 1844, the house was seriously injured by fire, and subsequently for some months, while repairs were being made, the people worshipped with their brethren of the North Congregational Church. Rev. Robert Hitchcock, who was officiating as pastor at that time, being absent on a vacation, Mr. Dyre supplied the pulpit. He was an excellent, devoted man, and a sound and acceptable preacher.

In July, 1844, Mr. Roberts, who was then in London, wrote a letter asking his dismissal, and a council hav-

ing convened, his relation with the society was dissolved. He was a gentleman of distinguished talents and ability, and was remarked for his great moral worth and faithfulness. He is now living in Rehoboth.

In Sept. 1844, an effort was made to secure the services of Rev. J. H. Towne, which was ineffectual.

Jan. 6th, 1845, an invitation was extended to Rev. G. L. Prentiss, which he accepted, and was ordained April 9th. The sermon on the occasion was by Rev. Mr. Towne.

Rev. George L. Prentiss, D. D., was born at Gorham, Maine, March 12, 1816. He graduated at Bowdoin College in 1835. In 1839, he went abroad and studied theology at the universities of Halle and Berlin. After travelling some time in Austria, France, and England, he returned to America in 1842, and was settled over this church in 1845.

Mr. P. continued with the society until Oct. 15, 1850, when, having received an invitation to become the pastor of the Second Presbyterian Church in Newark, N. J., he tendered his resignation, which was accepted. He remained in Newark but a short time, and was, in 1851, installed pastor of the Mercer Street Presbyterian Church, New York City. He resigned on account of ill health in 1858, and again visited Europe with his family. On his return to New York (in 1860,) he organized the Church of the Covenant, (New School Presbyterian,) on Murray Hill, in the upper part of the city, of which he was installed pastor in 1862, and still continues. The church edifice belonging to this society is one of the most beautiful in New York; it was dedicated in the Spring of 1865.

Mr. P. was a preacher of no ordinary character—his sermons were always instructing and interesting. He brought to his aid in the discharge of his pastoral duties all the powers of a strong intellect, the research of patient study, the learning of the scholar, and above all, the deep toned piety of one who deeply felt the respon-

sibility of his office. His removal from here was much regretted.

Oct. 15, 1850, an invitation was extended to their late pastor, Rev. Wheelock Craig, which he accepted, and was installed Dec. 4th, following.

The sermon on the occasion was preached by J. O. Fiske, of Bath, Me.

In July, 1851, the venerable Deacon Joshua Barker died; he was a founder both of this and of the North Congregational Church, and for years had been one of the most liberal, active and prominent members of the religious community. On the day of his funeral, the bells of this church and the North Congregational were tolled, in respect to his memory.

Mr. Craig's health failing, after a laborious ministry of eighteen years, he received leave of absence May 17, 1868. He went to Europe, but without finding the relief he sought, his strength gradually failed, and he died at Neufchatel, Switzerland, Nov. 29, 1868.

Since Mr. Craig, the church has been without a settled minister. Rev. Henry K. Craig, a relative of the late pastor, has supplied the pulpit during the greater portion of the time.

The church membership is 148; that of the Sunday school, 362. The superintendent is Eben Nye. The former superintendents have been Messrs. Reuben Nye, I. H. Bartlett, Jr., and J. Arthur Beauvais. The present deacons are Messrs. Joseph Goodspeed, Ezra B. Chase, Allen H. Crowell, and Eben Nye.

The house of worship occupied by the society was built in 1831, by Phineas Burgess; it was dedicated May 16, 1832. In 1844 it was partially destroyed by fire, and the same misfortune occurred in Dec. 1866. The bell was cracked while being rung on the anniversary of Washington's birthday, Feb. 22, 1868; a new one has recently been procured, and as the old one was broken in the public service, the city contributed \$500 towards the new one.

In a pecuniary point of view this society is in a

highly prosperous condition. The members during the year 1853, made a donation of their pews to the corporation, besides giving some \$9,000 to liquidate an old debt and the expenses of repairs and improvements. There are now no pews in this house owned by individuals, and the society finds itself with a beautiful and convenient house of worship, unburdened by debt and with an income amply sufficient to meet the annual expenses.

The clerks of the church have been Messrs. Benj. Thompson, Jr., J. Arthur Beauvais, and C. T. Bonney, who now holds the office.

PACIFIC CHURCH.

THIS church was organized October 8, 1844, in the vestry of the North Congregational Church, and embraced the following persons: Perry G. Macomber and wife, Samuel Bennett and wife, Ebenezer Rider, John W. Tripp and wife, George Perry and wife, John S. Holmes, Mrs. Susan Perry, Laban Thatcher, Sarah Allen, Hannah Chase, Fanny Thomas, Sarah Slocum, Sarah Cobb, Rebecca Albert, Thankful Hawes, Almira Ellis, Abby Copeland, Susan Vincent, and Betsey Holmes.

Oct. 13th, Rev. Sylvester Holmes and wife, Jonathan Wheeler and wife, Seth C. Nichols, Eliphalet Daggett, Esther Sowle, and others, were received into the church.

Sabbath afternoon, Nov. 3d, the following persons were admitted to membership by letter: I. H. Bartlett, Joseph Seabury and wife, Deborah C. Bartlett, and Miss Abby Jane Clapp. Nov. 4th, Perry G. Macomber and Jonathan Wheeler were chosen deacons.

Oct. 31, 1844, the society united in extending an invitation to Rev. Sylvester Holmes to become its pastor; he accepted, and was installed Dec. 4th. The council convened at his house in the afternoon, and the installation services were held in the evening in the Unitarian Church, on Union street.

May 6, 1850, Mr. Holmes asked his dismissal, which was complied with. His reasons for asking it were these: "His age, the condition of his family, and the hope that the church might be more blessed in connection with the labors of a younger and better man." Accordingly the church united with him in calling a council, which convened in the vestry of the meeting house, May 14, 1850, and the council deemed it a duty to comply with his request.

April 29, 1851, the Rev. Mr. Colburn was invited to assume pastoral relations with the church, which he accepted, and became the pastor. He was installed the 12th of June, following. The sermon on the occasion was by the Rev. Mr. Worcester. Mr. Colburn, after officiating as pastor about a year and a half, came to the conclusion that the society had not been materially benefited by his labors, and that duty to himself, and duty to the cause of Christ, required him to seek another field. Accordingly he asked his dismissal, and a council having convened, his relation with the church was dissolved, and he was recommended by the council as being an able and judicious minister of the gospel.

Mr. Colburn was succeeded by Rev. Timothy Stowe, who commenced his ministry in 1852, was ordained April 11, 1854, and died Aug., 1866.

Nov. 18, 1866, this church voted to employ Rev. Bernard Paine to preach until April of the following year, and he served them with such acceptance that a call was extended to him. He was ordained June 6, 1867—sermon on the occasion by Rev. Edwards A. Park, D. D., of Andover Theological Seminary.

Rev. Bernard Paine was born in East Randolph, Mass., Sept. 21, 1834. He pursued his preparatory studies at Bridgewater Normal School and Dummer Academy, Byfield, Mass. He was then engaged in teaching five years. He graduated at Dartmouth College in 1863, and at Andover Theological Seminary in 1866.

Mr. Paine is a close student, a very forcible preacher—and is rapidly rising in public favor.

This church has embraced in its ranks many sincere and devoted Christians, among whom none was more prominent than the late Perry G. Macomber, Esq. He contributed largely to its support, and was for many years deacon and superintendent of the Sunday school; he died March 11, 1865, lamented by a large circle of friends. I. H. Bartlett, Esq., has ever been an active

and influential member, and has proved unwaveringly steadfast in his devotion to spiritual matters. His generosity is a noteworthy feature in his character, and notwithstanding his attachment to this church, has been extended to all persons in poverty or bereavement. One of Mr. Bartlett's sons, Mr. George F. Bartlett, was elected to the office of deacon, which he declined. Capt. George C. Gibbs, who died in May, 1849, with a sudden illness, on a voyage from Charleston, within a few hours' sail of this port, was another ardent and devoted friend to the interests of this church. He founded the first temperance society ever formed in Charleston, and was for some time its President. At an anniversary meeting it presented him with a silver cup, as a token of esteem. He was a good man, and we indulge in no vain panegyric in saying that he adorned his profession by every trait that should characterize the Christian. The church also sustained a severe loss in the death of Capt. Charles H. Bigelow. He was a true man in all the relations of life; firm in the defence of the right, and yet as gentle as a lamb to the erring; full of self-reliance, and yet modest and unobtrusive. He was, in a word, that highest style of a man, a genuine Christian. Capt. Bigelow was a graduate of West Point, ranking second in the class of 1835. Mr. James S. Barrell, while a resident of this city, was a member of this church, and was highly esteemed and beloved. He was very active in all movements relating to religion or education, and his removal from this city was much regretted. Mr. Barrell is now a resident of Lewiston, Me., and is justly regarded as one of the most prominent men in his profession in that state.

Religious services were first observed in the meeting house now owned by the Adventists, on Kempton street. The house of worship now occupied by the church was built in 1844-5, by Mr. S. K. Eaton of Mattapoisett. Notwithstanding the unfavorable situation of the church, surrounded as it is on all sides by others, its growth has been steady, although its increase is not as large as it

undoubtedly would have been under more favorable circumstances.

This church, although not large, is very respectable, and in all matters of benevolence it manifests a laudable interest. The whole membership is 176. The Sunday school is in a prosperous condition; there are upwards of 182 members, with an average attendance of 138. Jonathan Wheeler was the first superintendent, and on his resignation Perry G. Macomber was elected, who acted until Jan. 1865, when on account of advancing years, he resigned, and was succeeded by W. F. Butler who served until Jan. 1869, when Nehemiah Lincoln, the present superintendent, took charge.

In April, 1867, the Rockdale Sunday school was established in the western part of the city, through the exertions of Nehemiah Lincoln, assisted by three other members of this church, Geo. B. Hathaway, Lucy P. Hathaway and Isabella M. Reid. Joshua W. Frost, Esq., acts as superintendent of this school.

The deacons of this church have been Perry G. Macomber, Jonathan Wheeler, Capt. Geo. C. Gibbs, Nehemiah Lincoln, Abm. W. Pierce and W. F. Butler.

Those who have officiated as clerks have been Jonathan Wheeler, Samuel Bennett, I. B. Peterson, N. Lincoln, W. F. Butler, James S. Barrell, B. S. Bartlett, and Geo. B. Hathaway the present accomplished scribe.

NORTH CHRISTIAN CHURCH.

WE find by the records, that this church was "constituted a Christian church, Jan. 25, 1807." The founders of the society were formerly members of the Baptist church in Dartmouth, under the pastoral charge of Elder Daniel Hix. The following are the names of the original members: Obed Kempton, Ruth Kempton, John Hathaway, Edith Hathaway, Jonathan Haskins, Sarah Haskins, Sarah Strange, Lois Hervey, Patience Hatch, Remembrance Wood, Nabby Russell, Nabby Tobey, Betsey Chase—all of whom have long since passed away.

According to the records, the first baptism occurred on Sept. 25, 1808. The recipient was Isaac Smith, and the ordinance was administered by Elder Hix. March 15, 1809, Hervey Sullings, James Peckham and Abraham Gifford, received the ordinance of baptism by the same clergyman. June 23, 1811, Thomas Mandell was baptized and admitted to the church. At a meeting of the church, Sept. 26, 1811, Mr. Mandell was appointed to "keep the records," Obed Kempton Treasurer, and Abraham Gifford "to receive the regular contributions." Jabez Hammond was ordained as the first deacon, by Elders Hix and Taylor, on May 29, 1812.

The first clergymen of whom the records make mention, who preached for the society at different periods during its first existence, were Elders Daniel Hix, Frederick Plummer, John Gray, Douglass Farnum, Benjamin Taylor, and Abner Jones.

Elder Benjamin Taylor was the first settled minister of whom the records make mention. He commenced his labors with the church in 1812, and continued his charge until 1819.

August 19, 1817, a committee was selected to inform

Elder Elias Smith, who had occasionally preached to the church, that he could no longer be received in that capacity. The objection to Mr. Smith was his tendencies to the doctrines promulgated by the Universalists. Mr. Smith was the father of Matthew Hale Smith, and one of the founders of the "Christian sect." Another noteworthy item in connection with Elder Smith is that he was one of the originators of the "*Herald of Gospel Liberty*"—the first religious paper ever published in America.

Sept. 4, 1819, Elder Taylor dissolved his connection with the church, and took up his residence in Swansey. His successor was Elder Moses How, who settled with them during the Fall of 1819. Dec. 2, 1820, the church met at the house of Dea. Jabez Hammond, to consult upon an additional number of deacons. It was agreed that there should be two additions, and that they should be chosen by ballot at the next meeting, and that a majority of votes should determine a choice. Those who could not attend were authorized to send in their votes by some other persons. At the next meeting the whole number of votes was 56; John Perkins had 44, and was chosen. A choice for the other deacon could not be effected at this meeting. At a subsequent meeting Hervey Sullings was elected. Both of these gentlemen declined, and it was decided in consequence of the unwillingness which was manifested to serve in that capacity, that a committee of eight should be chosen to attend to those concerns of the church that ordinarily devolve upon deacons. The committee was selected as follows: John Perkins, Abraham Gifford, Hervey Sullings, William Clark, Obed Kempton, Warren Maxfield, Jethro Hillman, and Amos Simmons.

About this time (1820) Elder Simon Clough visited the church, and officiated very frequently; he preached during the greater part of 1823-4, but the records do not state whether he was regularly settled as pastor or not. He was considered an able minister; in 1843 he

published a work in New York entitled a "Series of Articles and Discourses."

Oct. 16, 1826, Elder How removed to Portsmouth, N. H. The church received a great impetus during his ministry, and his removal was deeply regretted.

In the following December, Elder Charles Morgridge, of Boston, was settled as minister. The pulpit was supplied in the interim by Elder Hervey Sullings. In the Fall of 1828, Mr. Morgridge received a call from a church in Boston, but the church here were unanimously opposed to releasing him, and he remained with them.

During the Fall of 1831, Mr. Morgridge resigned his pastoral charge, and in January, 1832, Elder Lovell, formerly a Methodist preacher, of Portsmouth, N. H., succeeded him. He officiated for about two years, and asked his dismissal and received it. Elder Lovell was a man of fine attainments, a fluent and eloquent speaker, and was listened to by crowded audiences.

In 1833 the church was reorganized, and a charter of incorporation was obtained from the General Court; it is dated March 14th.

On retirement of Mr. Lovell, Rev. Mr. Morgridge again renewed his connection with the church, and remained with it until the Spring of 1841, when difficulties arose which somewhat affected his position, and he withdrew. He was a popular preacher, and the church during his long connection with it was greatly prospered. As Mr. Morgridge was a conspicuous man among the earlier clergy of this denomination, a brief sketch of his life is annexed.

He was born in Litchfield, Me., Aug. 28, 1791. After a careful course of preparatory study, he entered the sophomore class of Bowdoin College, at the age of 26. His first permanent charge was Fairhaven, Mass.; while there he also taught in the High school, his salary as minister being inadequate to his support. From Fairhaven he went to Portsmouth, N. H., where he preached one year, and during the time printed four thousand copies of "William Law's Treatise on Chris-

tian Perfection." His next field of labor was Eastport, Me. Here he remained a year, preaching four times a week, and teaching the Academy school. After a residence of two years at Eastport, he was invited to preach to the Christian Church on Summer street, Boston. From the last named place he came to New Bedford, and was settled over this church for the first time. From New Bedford he went to Portland, Me., to take charge of the church there, then the largest society and house of worship in the Christian Connection. From Portland he came to New Bedford a second time, and remained until the Spring of 1841, when his connection with this church was finally terminated. On his withdrawal, he immediately went to Fairhaven, where he preached two years with good success, until the founding of the Starkey Seminary, N. Y., when he was appointed President of the institution, being the most available man at that time in the Christian Connection who could teach Latin and Greek, and all the other branches usually taught in colleges. In this capacity he acted 18 months, and again came to this city and preached in Mechanics' hall, and afterwards in Centre chapel for a few months. After the final termination of his ministrations in this city, Mr. Morgridge preached a short time in Fall River; he was also nine years at Barnstable; latterly he has resided in his native state, preaching in Cumberland, Lincoln, Franklin and Oxford counties. Though at an advanced age, he retains all his faculties, and is still active in the work of the gospel, which by the grace of God he hopes to continue in a few years longer.

During August, 1841, an invitation was extended to Rev. Silas Hawley, of Groton, Mass., to officiate in the pastoral relation, which he accepted, and continued until January, 1843, when he asked his dismissal, which was reluctantly granted. At this date, Elder P. R. Russell supplied the pulpit for about a year. Soon after his withdrawal, Elder A. G. Morton received a call to officiate as pastor, which he accepted, and con-

tinued his ministry till Dec. 29, 1851, when he withdrew.

Feb. 23, 1852, an effort was made to secure the services of Elder Waters, of New York city, which was ineffectual; an invitation was also extended to Elder Thomas Holmes, of Portsmouth, N. H., but his society there was unwilling to release him. November 11, 1852, the society voted to extend an invitation to William R. Stowe, which he accepted, and continued with the society until January, 1854. On his retirement, Elder David E. Millard, of Broomfield, N. Y., was engaged to preach for the society. He entered upon his duties May, 1854, and in September of the same year received and accepted an invitation to assume the pastorate. In July, 1855, he tendered his resignation; which was accepted. At a special meeting held during the following December, Rev. T. C. Moulton was elected pastor. Mr. Moulton returned no answer to the call until November, 1856, when he wrote that he would be unable to accept the invitation.

For upwards of eighteen months, the church was without a settled pastor, the pulpit being supplied by a committee. Finally in May, 1857, Rev. S. W. Whitney, of N. Y., was engaged. In June, 1858, he received notice that he might terminate his connection with the church in three months, and he accordingly withdrew.

The supply of the pulpit was again in the hands of a committee, which, at length, in Sept., 1858, succeeded in securing the services of the Rev. T. C. Moulton, and he continued to act in this capacity until March, 1859, when he was elected pastor.

Mr. Moulton was born in Ascott, Sherbrook county, Canada East, Jan. 28, 1826. His parents were natives of Vermont, and were only temporarily residing in Canada at the time of his birth. He graduated at Meadville Theological Seminary in June, 1854, and in September of that year, was ordained pastor of the Independent Congregational church at Austinberg, Ashta-

bula county, Ohio, where he remained until he removed to New Bedford.

Feb. 20, 1865, Mr. M. received leave of absence for six months, to enter the army as chaplain.

Early in 1868, Mr. Moulton was attacked with inflammation of the brain, which nearly destroyed him, and left him in such a debilitated state that he was unable to resume his duties. He was granted leave of absence for six months, but at the end of that time, finding that his strength would not permit him to undertake the charge of so large and extended a parish, he tendered his resignation which was accepted, Sept. 1868.

Mr. Moulton was very much beloved by this church, and the members regretted extremely that circumstances compelled his withdrawal from them. On his retirement, he was presented with the sum of \$1,500 as a mark of their esteem and sympathy.

In September an attempt was made to secure the services of Rev. J. Edward Wright, of Jacksonville, Ill., but was ineffectual; subsequently an invitation was accepted by the present pastor.

Austin Craig, pastor of the "North Christian church," was born at Peapack, N. J., in 1824. He began to preach in 1843. The next four years, as opportunities were given, he made preaching visits to a number of churches in New Jersey, New York, and Pennsylvania. For the first four months in 1848, he was preacher to a Mission church at Feltville, N. J.; then for three months to the "Pearl Street Christian church," in Fall River, Mass. During the next eight or nine months, he went out as a visiting minister to several churches in northern New Jersey and eastern New York. The Summer of 1849 he spent at Camptown, (now Irvington,) in New Jersey, preaching to the "Christian church" under the pastoral care of Elder Isaac C. Goff, who was at that time disabled by loss of voice. For eight months next following, Mr. Craig was visiting churches and preaching in New York city, in Pennsylvania, and in New Jersey. In June, 1850, he was installed pastor

of the church at Feltville, N. J. In March, 1851, he resigned his charge at Feltville, removed to Orange county, in the state of New York, and became pastor of the church at Blooming Grove. This pastorate he held six years and six months; though twice, by permission, absent from the church: once, during the closing months of 1855, at Antioch College, Yellow Springs, Ohio, teaching classes of the absent professor of Greek; again, a year later, preaching a short time in New Orleans.

In September, 1857, Mr. Craig resigned his pastorate in Blooming Grove, went to Antioch College, and remained there until the close of the College year in June following, preaching in the College chapel, and teaching classes in logic and rhetoric. In September, 1858, he took again the pastoral charge of the church at Blooming Grove, and ministered there for the next seven years. Resigning his charge in Sept., 1865, he returned to Antioch College, and continued there as "Bellows Professor of Mental and Moral Philosophy," and "Lecturer on Revealed Religion," until the end of June, 1868. For the last four years, Mr. Craig has been one of the "non-resident professors" of the Theological school at Meadville, in Pennsylvania, visiting the school occasionally to give courses of lectures "in the department of Christian life and experience."

Mr. Craig's ministry in the North Christian church, New Bedford, began on Sunday, the twenty-second day of November, 1868.


The society first worshipped in the shop of Mr. Obed Kempton, on the corner of Purchase and Middle streets, where the drug store of E. H. Chisholm now stands. Then in a ropewalk in the south part of the city. In 1808 or 1809, the church on Middle street, now occupied by Rev. B. S. Batchelor's society, was erected by Mr. Abraham Gifford and others, for the society. It was used by it for a house of worship until 1833, when the large and commodious church which it now occupies, opposite the Parker House, was built by Mr.

Dudley Davenport, from a plan by Russell Warren, of Providence. It is the largest church in the city, and its location is extremely eligible and convenient.

The church has always been liberal in the support of the gospel, and generous in its charities. The membership is upwards of 500. That of the Sunday school, about 300 ; David S. Bliss is the present superintendent. The former superintendents have been Messrs. W. H. Stowell, H. H. Crapo, Charles Haffards, and C. W. Haskins. •

The records of the church, from its organization, have been kept with great correctness. Since the resignation of Mr. Stowell, Messrs. F. P. Shaw, A. P. Hamlin, David S. Bliss, C. W. Haskins, and L. D. Davis* have officiated as clerks.

MIDDLE STREET CHRISTIAN CHURCH.

HE founders of this society were formerly members of the North Christian Church. There were differences of opinions that arose in regard to instrumental music in the first church, and nine of its male members petitioned, March 21, 1828, to be dismissed and "constituted a church of themselves."

The following elders met in the "First Christian Meeting House in New Bedford," Thursday, November 13th: Daniel Hix, Benjamin Taylor, George W. Kilton, and Charles Morgridge; after hearing the request of the petitioners, it was the opinion of those present that it was best to "organize them into a church in fellowship with the Christian Connection at large," which was done by giving Elder Hervey Sullings the right hand of fellowship in behalf of the members of the new organization. The following persons were the petitioners: Abraham Gifford, Elder Hervey Sullings, William Cranstons, William Whitton, Warren Maxfield, Watson Ellis, Ezra S. Kempton, Samuel James, and James Barlow. These are all dead—and it may be mentioned that the present pastor, Rev. B. S. Batchelor, officiated at the funerals of most of them.

Religious services were first held at the residence of Mr. Obed Kempton, the father of Ezra S. Kempton, on the north-west corner of Purchase and Middle streets. The first persons that received the ordinance of baptism were Mary Pease and Rebecca Gifford.

Elder William Coe was the first settled minister. Religious worship was held at the house of Obed Kempton about one year. A house was then in the course of erection, in the rear of Mr. Kempton's house, on Middle street, and so eager were many of the members to occupy it, that meetings were held in it before it was half

finished. Elder Coe converted the work-bench into a pulpit, and the members spread rough boards across wooden horses for seats. Elder Coe remained with the church about three years. Since leaving here he has become a Unitarian.

Elder Luther Baker was the next settled pastor, and remained about five years. His labors were attended with some success. He was remarked for his holy manner of life.

After Elder B.'s withdrawal, Elder Isaac Smith preached for the church a year or more. He was not preeminent as a preacher, but was an excellent man.

Elder Baker was succeeded by Elder Moses How. He commenced his labors with this society January 28, 1837. Soon after his settlement, a revival began, in which a large number were converted. For the most part of the time during his ministrations, the church was well united and engaged—the meetings were full and interesting.

The society removed to the house which it now occupies, in 1834, about a year after it was vacated by the "First Christian Church."

Elder How continued his labors until July 15, 1844, when he was succeeded by Elder Obadiah E. Morrill.

On the 10th of January, 1848, the church was reorganized, and has subsequently been called the "Middle Street Christian Church." Elder Morrill remained until 1848, when he withdrew. He was a good preacher, and was much esteemed. After his withdrawal Elder John Brown supplied the pulpit about one year.

The succeeding year, Elder John Taylor officiated, and under his labors the church was much revived and signally blessed.

In April, 1850, Elder James Taylor took charge of the church, and continued about seven years; under his administration it was greatly prospered.

Subsequently Elder Taylor resided in Kalamazoo, Mich., for two years; returning to New Bedford, he preached a short time in the Mount Pleasant Chapel.

During the late war, he was a nurse in one of the Washington Hospitals, and so unremitting was his devotion to the sick and wounded, that he contracted disease and died.

Elder James S. White was the next pastor. He remained until May, 1860. In June of that year, the present pastor, Rev. Benjamin S. Batchelor accepted a call to the pulpit. He was born in Trowbridge, England, Nov. 21, 1829. While very young, he and his mother came to this country to join his father, who was also a minister, and had immigrated a short time previously. In the Spring of 1851, he preached his first sermon away from home before a Second Advent congregation, in the Old Melodeon, at Hartford, Conn. Shortly after he accepted an invitation to preach for the Second Advent Church in this city. Subsequently he officiated in Plymouth, and Mattapoisett, until accepting the pastorate of this church. Mr. Batchelor has been chaplain of the House of Correction since 1860. He has also recently been appointed agent of the New Bedford Port Society. His ministry in connection with this church has been very successful, and at no period of its history has the church been in as flourishing a condition.

The membership of the church is upwards of 250; that of the sabbath school about 200. The superintendents have been S. R. Brown, J. B. Ashley, W. Bosworth, and Thos. Greenwood who now has charge. Among the clerks have been Abraham Gifford, S. R. Brown, Ebenezer Keen, Isaac W. Benjamin, and C. R. Sherman. The members, with some few exceptions, are not wealthy, but they possess warm and generous hearts, and contribute nobly to the support of the gospel.

SOUTH CHRISTIAN CHURCH.

THE house of worship on the corner of Sherman and Bonney streets was built in 1851-2, by Booth & Hathaway, at a cost of about \$4,000. It contains sixty pews, and will seat about three hundred and fifty persons. Meetings were first held in the vestry, in February, 1852. June 9th, the house was dedicated. The sermon on the occasion was preached by Rev. George H. Eldridge, who commenced his ministerial services there the previous April. In five days subsequent to the dedication, pews enough were sold to pay every bill on the house, and leave a surplus of \$400 in pew stock belonging to the society. During that Summer it was organized as the "South Christian Society," and in September following it was "constituted a Christian church," consisting of the following persons: Pardon Wilcox, Tillinghast Sowle, Cranston Wilcox, Josiah S. Bonney, William Miller, Henry T. James, William H. Macy, Barbara Sowle, Betsey Wilcox, Hannah H. Albert, Phebe A. James, and Sarah Chace.

Of the original members of the church, there still remain Josiah S. Bonney and William H. Macy. William Miller is an acceptable minister of the gospel and is settled in Portsmouth, R. I.; the others are dead, or have removed from the city. Elder Hervey Sullings was an active member of this church, and contributed liberally to its support. When the society was without a pastor, he often supplied the pulpit, and was favorably received. He died in December, 1859, about 80 years of age.

Rev. Geo. H. Eldridge was the first pastor, and continued his labors until April, 1856. During his ministry twenty-three members were added to the church. He was a man of very studious habits, and possessed talents


which secured for him high respect and esteem as a preacher. Mr. Eldridge now resides at Whately, Mass.

For a year and a half after the retirement of Mr. Eldridge, the supplies of the pulpit were irregular. In December, 1856, the church received a visit from Rev. I. H. Coe, and subsequently extended a unanimous call to him to become its pastor. The invitation was accepted, and Mr. Coe entered upon his duties April 1, of the following year, and has continued from that time to the present, each year being elected without a dissenting voice, and is now the oldest settled pastor in the city.

Rev. I. H. Coe was born in Woodstock, Conn., May 12, 1818. At fourteen years of age he was apprenticed to a trade, which he followed until he entered the ministry, in 1840. Since that time he has been constantly in the "gospel work"—the most of the time laboring with poor societies, and never deeming it out of place to imitate the great apostle of the gentiles, in "making his hands minister to his necessities." Mr. C. has enjoyed almost uninterrupted health—has filled various offices of trust, both in his native and adopted state—has served one term in the legislature of Connecticut, and two in that of Massachusetts. He is remarked for his discretion, and frankness of character—open, direct, and manly, he shows his purposes in outspoken communications. He is a staunch temperance man, and an earnest advocate of all the moral reforms of the day.

In 1857-8, this church enjoyed a season of refreshing, and the result was that about forty members were added. It has however suffered from emigration; and although there have been frequent additions, the church only numbers about seventy. The attendance on sabbath services is good, and the church is in a prosperous condition, entirely free from debt. The sabbath school is one of the best in the city; it numbers about 170 members; the pastor is superintendent. Within the past ten years, the interior of their house of worship has been remodelled and greatly improved. The present deacons are Messrs. Alvin Mosher and I. Smith Francis; Mr. Lemuel R. Eldridge is clerk.

FIRST BAPTIST CHURCH.

N the 22d of June, 1813, eighteen persons met at the house of Philip Cannon, Jun., "in order to consult and conclude on the propriety of uniting in fellowship as a church of Christ in gospel order." Rev. Barnabas Bates, of Barnstable, was appointed Moderator, and John Pickens Clerk. The articles of faith and the covenant which had been prepared were read and adopted, and the Clerk was directed to write to several of the churches to meet in council on Wednesday, the 30th of June, at the house of James Tripp, at 10 o'clock in the forenoon. The council was composed of delegates from the Baptist Church in Barnstable, and the churches in Providence, Newport, and Tiverton. Rev. Stephen Gano was chosen Moderator, and the Rev. B. Bates Clerk. The Rev. Messrs. John B. Gibson, Jason Livermore, and Luther Baker, were present; also Benjamin H. Pitman, John T. Child, and James Driscoll. The council approved of the articles and covenant which had been adopted, and it was unanimously resolved to recognize the above eighteen persons as a "church of Christ," and the hand of fellowship was given to them in behalf of the council, as the "First Baptist Church in New Bedford," by the Moderator. The interest of the occasion was much heightened by the baptism of five persons, by the Rev. Mr. Gano. Their names are the following: John Brown, Elizabeth Coggeshall, Emily Brown, Susan Macomber, and Alles Tobey, making the church twenty-three in number. The other names were as follows: James Tripp, Susan Tripp, John Wrightington, Philip Cannon, Jr., Deborah Potter, Nancy Hitch, Pamela Stowell, Catharine Martin, Perivilla Lowdon, Mercy Andrews, Elizabeth Tuell, Phebe Cannon, Hannah Co-

vell, Sally Greene, Catharine Tallman, John Pickens, Dolly Wilcox, and Huldah Thomas. In the month of September ensuing, the church was admitted a member of the Warren Association of Rhode Island.

Public worship was first held in a hall on North Second, near Mill street, owned by William Kempton. Among the ministers who first labored with this "little band in the gospel," was the Rev. William Bentley, of Tiverton. Mr. Bentley was engaged in the establishment of several other Baptist churches, in various places. Rev. Messrs. J. Livermore, Samuel Nelson, B. Bates, and L. Baker, preached for the church in its early existence. Rev. George H. Hough was the first minister who assumed the pastoral office, April 24, 1814. His services were very acceptable to the people; but having offered himself as a missionary to the East Indies, January 24th, 1815, he resigned.

During the interval from the removal of Mr. H. to the settlement of the next pastor, considerable accessions were made to the church, particularly in the year 1816, when several were admitted to it by Mr. Bates. About this date, the pastor of its choice, Mr. Cyrus Babcock, then in his collegiate course at Brown University, was attacked with a pulmonary disease, by which his life was terminated.

The church at this period consisted of forty-eight members. The town had erected a commodious building at the Head-of-the-River, for its public meetings; but as a division was effected by which it was formed into two, New Bedford and Fairhaven, each sought a more central place for its deliberative assemblies. The old house was consequently vacated, and being offered for sale it was purchased by the church, and removed to a lot of ground which was obtained of John Coggeshall, at the corner of South Second and School streets; was repaired and finished for a house of public worship. On the third day of July, 1817, it was dedicated to the sacred purposes for which it was designed. The evening previous, religious services were

held in the hall for the last time, when a sermon was preached by the Rev. Mr. Gano. At the appointed hour on the third, a large assembly convened in the new house, and was again addressed by the Rev. Mr. G. in an appropriate discourse.

The Rev. Silas Hall, of Warren, R. I., was the second pastor. He entered upon the discharge of his duties in May, 1817, and resigned April 18, 1819.

About the middle of July, 1819, the Rev. James Barnaby accepted an invitation of the church and became the third pastor. In the years 1820 and 1823, revivals of religion were enjoyed and large accessions were made to the church. Mr. Barnaby resigned July 13, 1823. The Rev. Isaac Chase, of New York, was ordained the fourth pastor, Dec. 24, 1823; but for satisfactory reasons he resigned April 5th, following. The pulpit, after his withdrawal, was supplied by various persons, particularly the Rev. Francis Wayland, senior, who was greatly esteemed and beloved by the church and society.

The Rev. Daniel Curtis commenced his ministry as the fifth pastor, March 20, 1825, and resigned May 4, 1826. When he withdrew, preaching was obtained as opportunities presented, until the settlement of the sixth pastor, the Rev. Gideon B. Perry, of Stonington Borough, Conn. He visited the people after Rev. Mr. Curtis had removed, but did not enter upon pastoral relations with the society until March 18, 1827. He was an energetic and zealous spiritual guardian, and by his means the interests of the church were greatly promoted. About this period, special religious attention was awakened; and in consequence of the prosperity of the congregation in the Winter of 1828, it was the opinion of many that the interest of the cause required another and larger house of public worship. A new and legal organization was therefore requested. An act of incorporation was obtained from the General Court, March 8th, 1828, and on the 28th of April the society met and organized as "The First Baptist Society of New Bedford." On the 8th of May, a committee was ap-

pointed to consider the expediency of building a new house; and at a subsequent meeting it reported favorably to the undertaking. A lot of land was obtained on William street, and in the following Spring and Summer the building which the society now occupies was erected upon it. Oct. 22, 1829, it was dedicated; sermon by Rev. Dr. Sharp, of Boston. The old house was sold and converted into dwelling houses. The health of Rev. Mr. Perry being feeble, he resigned Oct. 22, 1830.

After his removal, the Rev. Stephen P. Hill preached to this church several months; also the pious and lamented Rev. John E. Weston, who was drowned in Wilmington, in this state, July 3, 1831, while on his way to preach the following day at Nashua, N. H.

April 3, 1831, the society invited Rev. Benjamin M. Hill, of Troy, N. Y., to become pastor, which he declined. The Rev. Shubael Lovell was highly regarded for his faithful and successful labors among them about this period.

The Rev. Asa Bronson, of Stonington Borough, Conn., officiated as the seventh pastor. He began his ministry Oct. 28, 1831, and was installed April 18, 1832. Mr. B. resigned his charge Jan. 29, 1833. He accepted a call from the Baptist Church in Fall River, whither he immediately removed.

The eighth pastor was the Rev. John O. Choules. He united with the church April 12, 1833, and was installed in the August following. About this time the meeting-house was enlarged by an addition of twelve feet, making the dimensions 52 by 87 feet. An organ of fine tone was also placed in the house at a cost of about \$1,200. It was obtained by the subscriptions of several generous individuals. Mr. Choules remained with the society until January 7, 1838, when, having accepted an invitation of the First Baptist Church in Buffalo, N. Y., he resigned and removed to that city. During Mr. C.'s connection with the society, he was granted leave of absence for a tour to Europe. He was

a strong thinker, a vigorous and forcible writer, and noted for his liberality of opinion. An extensive revival of religion prevailed during his ministry. He acquired considerable reputation as an author. After Mr. C.'s removal, the church remained destitute of a pastor for nearly a year. The Rev. M. M. Dean supplied the pulpit very acceptably for several weeks; Rev. George J. Carlton also preached.

Rev. Henry Jackson commenced his ministerial services Nov. 4, 1838, and was installed the ninth pastor, Jan. 1, 1839. In the following Spring the house of worship was repaired. Religious services were held in the old Unitarian meeting-house while these repairs were being made. At the commencement of 1839, the church was much revived, and several persons made a profession of religion. In the Summer and Winter of 1841, the church was again refreshed by an unusual outpouring of the spirit, and hundreds professed to have passed from darkness and sin to light and holiness of life. That eccentric and somewhat celebrated evangelist, Rev. Jacob Knapp, preached to the people almost constantly night and day, for seven weeks, and a great interest in spiritual matters was excited.

In the Autumn of 1841, the interior of the church was entirely reversed, the pulpit being placed in the north part, and the organ in the south, at an expense of \$1,000.

Mr. Jackson's resignation of the pastorate was given Oct. 5, 1845, in consequence of ill health. During his ministry large numbers were added to the church, and great good resulted from his labors. He was a faithful and affectionate pastor, and the people were greatly endeared to him.

On the 10th of October, 1845, a cordial invitation was extended by the church and society, to the Rev. Rufus Babcock, D. D., requesting him to assume the pastoral charge, which was accepted, and his installation took place Thursday evening, Jan. 29, 1846. He continued in the faithful discharge of the duties of his

office, until the first of January, 1850, when his resignation, previously tendered, took effect.

The ministerial labors of the Rev. John Girdwood began March 24, 1850. On the 12th of May following, a unanimous invitation was presented to him by the church and society to become their pastor, which was accepted, and the installation services took place on Thursday, July 11, 1850.

For fifteen years Mr. Girdwood continued with the church, discharging his duties with great satisfaction to its members, and then tendered his resignation; the society at first declined to accept it, but afterwards, at his earnest solicitation, complied with his desire, and the pastoral relation was dissolved, to the regret of all, Dec. 31, 1865.

In 1854, Nehemiah Leonard and twelve others withdrew from the church, and formed a new organization under the name of the Third Baptist Church. For a time the society held its meetings in what was known as the Centre Chapel on North Sixth street, and Rev. Mr. Graves was installed as its pastor. But the movement languished, and some of the members returning to their old church, it was in a measure abandoned. The remainder, we understand, still keep up a sort of an organization, and hold services occasionally at each other's residences.

After the retirement of Rev. Mr. Girdwood, the pulpit was supplied by various clergymen, but for the most part of the time by Rev. George S. Chase. This gentleman was much esteemed. During his connection with the church, he won many warm friends, and was the means of awakening an interest in religious matters, which resulted in the conversion and addition of a considerable number to the church. Mr. Chase is now a resident of Detroit, Michigan.

Nov. 6th, 1866, Rev. D. D. Winn, of Salem, was elected pastor, and was installed March 15th of the succeeding year, with the following exercises: invocation, Rev. William Jackson; reading scriptures, Rev.

J. W. Horton ; sermon, Rev. J. D. Fulton, D. D., of Boston ; prayer of recognition, Rev. J. Duncan, D. D. ; charge to the pastor, Rev. A. Pollard, D. D. ; right hand of fellowship, Rev. W. Lewis ; address to the church, Rev. John Girdwood ; closing prayer, Rev. A. H. Quint, D. D.

This church is one of the sixteen forming the Taunton Association. It reports a membership of 280 ; that of the sabbath school, one of the best regulated in the city, is 235, with an average attendance of 164. Mr. George C. Hatch is superintendent, and Mr. Thos. M. James secretary. Among the former superintendents were Messrs. John Coggeshall, Rev. Gideon B. Perry, Thos. T. Wells, David Sylvester, Peleg Butts, J. M. Grinnell, Nehemiah Leonard, S. P. Phillips, W. G. E. Pope, L. G. Hewins, Levi Hubbard, O. Hemenway, and Amasa T. Thompson.

The society has always contributed liberally to the support of the gospel, has been generous and kind to its pastors, and in objects of benevolence has always shown a good degree of liberality.

The house of worship is most beautifully situated in a central part of the city. In 1856, it was thoroughly repaired ; the interior was painted, some alterations made in the gallery, a new entrance to the church was cut through, and a porch built ; at the same time the yard was inclosed by a handsome iron railing. The expense of these alterations was upwards of \$2,500.

In 1855 a parsonage was purchased, on North Orchard street, which was for many years the residence of the late Mr. Girdwood. Shortly after his retirement the house was sold ; it is now the property of I. H. Bartlett, Jr., Esq.

The society formerly owned a burial lot in the Oak Grove Cemetery ; we understand no use was ever made of this lot by the society, and in 1867 it was presented to the family of the late Mr. Girdwood.

Pecuniarily this church is in a very good condition. It is entirely free from debt, and has an accumulated

fund of \$6,000; of this amount, \$1,000 was a legacy left to the church, in 1863, by Susan Tripp; the remainder was derived from the sale of the parsonage.

In 1867, Mrs. Elizabeth Coggeshall bequeathed to the society the sum of \$2,000 on condition that a church of this denomination be built in the north part of the city within five years after her decease.

The clerks of the church have been John Pickens, James Barnaby, Frederick Taber, James Tripp, James M. Grinnell, Thomas T. Wells, Luther G. Hewins, Brice Shepherd, Josias H. Coggeshall, Isaac M. Richardson, and Asa P. Manchester.

The deacons of the church have been John Pickens, Jos. Dunham, John Wrightington, Nathaniel Nelson, Peleg Butts, James Tripp, Philip Leonard, Zephaniah Eddy, Luther G. Hewins, Benjamin Durfee, Amasa T. Thompson, Asa P. Manchester, George C. Hatch, and Henry Sanford.

SECOND BAPTIST CHURCH.

COLORED.

IT appears by the records that a portion of the members belonging to the Third Christian Church held sentiments similar to those advocated by the Calvinist Baptists, believing in the divinity of Christ, and other things appertaining to that denomination. The names of these were as follows: Richard Johnson, 2d, and wife, William Piper and wife, Thomas Nelson and wife, Levin Betts and wife, Sarah Quinn, Sarah Ann Rosher, Henry Johnson and wife, John Butler, Peter Nelson and wife, Elizabeth Williamston, Robert and Amelia Piper.

The withdrawal of these from the Third Christian Church occurred in the Fall of 1844, about the time the school-house, belonging to and occupied by Frederick L. Dewey, was partially consumed by fire. The remains were purchased by them for \$184, and the building was then fitted up by John Wilbur, for their house of worship, at a cost of \$876. Jan. 22, 1845, the house was dedicated, and the church was regularly organized, the following churches being represented in council on the occasion: First Baptist Church in this city; Second Baptist Church in Taunton; Central Church in Middleborough; Long Plain Baptist Church; Meeting Street Baptist Church, Providence; First Baptist Church, Boston; and York Street Baptist Church, Nantucket. The first person that officiated as pastor, was Thomas U. Allen, who was ordained the evening following the organization. Mr. Allen continued his ministrations three years, and was followed by Rev. Edmund Kelly, who remained about the same length of time. His successor was Elder Jackson, of Philadelphia, who, having re-

mained one year, was followed by Rev. Cummings Bray, who had for some time been preaching at Gay Head. In February, 1855, Mr. Jackson resumed the pastoral relation with the church, and remained until 1858, when he and a portion of the congregation drew off and organized the Salem Baptist Church. After Mr. Jackson left, Rev. Edmund Kelly again took charge. He remained but a short time, and subsequently there have officiated at short intervals, Rev. Messrs. Richard Vaughn, Pleasant Bowler, Theodore P. Valentine, and Caleb Woodyard.

We understand that the church is without a settled pastor at the present time. The church now reports a membership of about 120. The Sunday school, under the charge of Mr. J. D. Hayden, numbers 50. Previous superintendents have been Messrs. Lewis Bell, William Ferguson, Robert H. Piper, and James T. Gardner.

The present deacons are William Piper, James G. Wilson, James Rich, and J. D. Hayden.

There have officiated as clerks, Henry Johnson and John York. That office is at present discharged by Robert H. Piper, who has for many years been one of the staunch friends of this church.

The society, although not in as prosperous condition as formerly, is free from debt, and making some progress towards regaining its former position.

SALEM BAPTIST CHURCH.

COLORED.

THIS church was organized Dec. 7, 1858. It was composed of ninety-five persons, who with their pastor, Rev. William Jackson, withdrew from the Second Baptist Church. Before doing this, they memorialized the church, stating that as they could not live together in peace and harmony, it would be better that they should separate, and asking an equitable division of the funds of the society. Their demands being refused, an ecclesiastical council was convened in the vestry of the First Baptist Church, and after a careful examination of the articles of faith and covenant, the convention unanimously voted to recognize this church. Among those who participated in the exercises on this interesting occasion, were Rev. W. W. Meech, of Long Plain, who preached the sermon, and Rev. John Girdwood, who delivered the address to the church. The fellowship of the churches was given by the Rev. S. J. Carr, of Somerset.

Among the original members of the church as thus constituted, were William Bush, Scipio Blackwell, Peter Nelson, John C. Dunlap, Edwin Lewis, and Anthony G. Jourdain, Jr.

The pastor, Rev. William Jackson, was born in Norfolk, Va., Aug. 16, 1818. His father was a pilot of that port, and was employed during the war of 1812, in evading the British blockading fleet; after the Nat Turner insurrection in 1831, he removed to Philadelphia. In 1834-5, Mr. Jackson, then about sixteen years of age, served on board U. S. sloop "Vandalia," under Lieut. Ingersol, where he suffered great hardship. In 1837, he joined the Baptist Church, and began prepar-

ing himself for the ministry. Sept. 16, 1842, he was ordained pastor of the Oak Street Baptist Church, Philadelphia, and it may be mentioned, in passing, that this was the first colored church in America that ever had a bell, which was procured during Mr. Jackson's pastorate, and through his efforts. Subsequently he was settled in Newburgh, N. Y., Wilmington, Del., again at Philadelphia, and finally at New Bedford. Ever a zealous champion of the rights of his race, Mr. Jackson entered the army during the rebellion, and was, March 10, 1863, appointed post chaplain at Readville, Mass., and July 14, 1863, chaplain of the 55th Mass. Infantry, being the first colored man who ever received a commission from the U. S. government. Jan. 14, 1864, Mr. Jackson resigned and returned to his duties in this city. Mr. Jackson is a man of strong will and untiring perseverance, and the foundation of this church, and its present prosperity is in a great measure due to his zeal and energy.

The house of worship occupied by the society is on North Sixth street, and was formerly known as the Centre Chapel. It was purchased of Messrs. James Collins, John Sullings, James Luscomb, and Isaac Bly, for \$4,500. Dec. 7, 1868, the house was entirely paid for.

This church is one of the most flourishing among the colored churches in the city; it numbers upwards of 200 members, and is entirely free from debt. The membership of the sabbath school is 75; it was under the charge of the pastor for the first four years. A. G. Jourdain, Jr., is the present superintendent.

The deacons of the church are Scipio Blackwell, Peter Nelson, Isaac Gwinn, Charles C. Carter, Miguel A. Forts, Edward Jackson, and William Carney, Jr. A. G. Jourdain, Jr., is clerk.

FIRST METHODIST EPISCOPAL CHURCH.

HEAD-OF-THE-RIVER.

THE origin of this church may be ascribed to Capt. John Hawes, who was one of the earliest and most zealous Methodists in this section of the country. The first worship of this sect at the Head-of-the-River is said to have been held at the house of Mr. Ellis Mendall, about two and a half miles east of the present church. Rev. Daniel Webb and others occasionally preached there. This was in 1800 or 1801—about the same time or shortly after Rev. Mr. Hall and other Methodist ministers held services in a school-house, which stood a little east of the residence of Capt. Daniel B. Greene.

Their number continued to slowly increase, and in 1806, conference appointed Rev. Epaphras Kibbe to take charge of them. In the course of the following year, he succeeded in forming a class of eight persons, of which Capt. John Hawes was leader.

At this time they were worshipping in the church of the Congregational Society, which was in a very prostrated condition, and since the retirement of Dr. West had been without a pastor. Aug. 2, 1807, Mr. Kibbe proposed that they should either unite with the Congregationalists or organize a separate society of their own. They chose the latter, and accordingly the new church was formed at the above date.

The original founders of the church, as thus constituted, were eight in number: John Hawes, Benjamin Dillingham, Freelove Nye, Daniel Summerton, Hannah Summerton, Jedediah Haskell, Meriab Spooner, and Nancy Danforth.

Mr. Kibbe remained until 1809; and when he left, the church numbered 30 members. He was succeeded

by Rev. Nehemiah Coye, who was followed by the Rev. Levi Walker, on the expiration of whose term Mr. Coye was again appointed.

This was in 1811. During all this time they had continued to worship in the Congregational church; at this date, however, the members of that society undertook to supply the pulpit with a minister of their own denomination. Accordingly the Methodists vacated the building, and took an upper room in an old house, which is still standing—the one nearest the bridge on the south side of the street.

They soon collected the sum of \$500, and built a house of worship, although their funds were inadequate to pay for it, and a considerable debt remained upon the church. It was dedicated in 1811, Rev. Nehemiah Coye preaching the sermon on the occasion; at the time of its dedication, it was a rough structure, in quite an unfinished state, being neither painted or plastered.

Mr. Coye located at Acushnet, and remained until 1817. He was followed by Rev. Benjamin R. Hoyt, who also acted as village schoolmaster.

During the last year of Mr. Hoyt's pastorate, the Annual Conference, holden at Nantucket, June 21, 1820, voted to consider New Bedford, which had grown out of, and heretofore been regarded as a part of this charge, as a separate station.

The first pastor of this church, after the division, was the Rev. Shipley W. Wilson, since whom the pulpit has been regularly supplied with the exception of one year (1863,) when there was no settled minister.

We regret that our limited space and the design of this book will not admit of enumerating the long list of pastors who have labored in behalf of this ancient church, which is the mother church of Methodism in this city: suffice it to say that its members have listened to the preaching of some of the best men in the Methodist ministry, under whose care and direction the work has greatly prospered.

The church at present occupied by the society was

built in 1854, through the exertions of Messrs. Walter Taber, David Collins, Joshua Spooner, Philip T. Davis, Lewis S. Pope, John W. Tuck, and David R. Peirce, at a cost of \$5,000.

The dedication took place March 9th; Rev. David Patten, then Presiding Elder of the Providence District, now professor in the Biblical Institute, Boston, preached the sermon on the occasion.

In October, 1854, the society became owner of a good parsonage, and several acres of land, through the will of Mr. Edward Dillingham, whose homestead the place had formerly been.

The late pastor of the church was the Rev. George W. Wooding, who had also previously officiated during the years 1848-9. He was born at New Haven in 1820, and began preaching at the age of twenty-two in Chilmark. He is a faithful Christian pastor, and though his appointments have not been in sections very remunerative pecuniarily, his reward in the esteem and prayers of those he has labored among has been measured out with a generous hand.

Through his ministrations, Rev. S. T. Patterson was led to make a profession of religion. He became deeply impressed, and feeling it his duty to devote himself to the cause, he abandoned a lucrative business to enter the ranks of the laborious itineracy, and is now an acceptable minister, stationed at Middleborough.

The church is now in a prosperous condition; the attendance on the regular services and sabbath school is very good. Among those chiefly interested in the church may be mentioned Messrs. Reuben Washburn, and Samuel B. Hamlin; the latter, though not a member, is a most liberal contributor to the funds of the society.

COUNTY STREET METHODIST EPISCOPAL CHURCH.

FORMERLY ELM STREET CHURCH.

AS early as 1806 and 7, there were a few Methodists in New Bedford. Among the number were Phebe Stowell, Susannah Maxfield, Esther Chapman, and John Wady. At that time, Rev. Epaphras Kibbe, who was preaching for the church at the Head-of-the-River, occasionally visited this place, and preached at the houses of Mrs. Stowell and Mrs. Maxfield, holding a class-meeting after services. Mr. John Wady frequently officiated in the capacity of leader, but it is not known that any class was formed at that time. It is believed the first class was formed in the Spring of 1817, and consisted of sixteen persons. Their names were as follows: John Hawes, Mary Hawes, Joseph Stowell, Phebe Stowell, Thurston Chapman, Esther Chapman, Zacheus Cushman, Amy Perkins, Susannah Maxfield, Benjamin Keith, Phineas Kinney, Achsah Kinney, Sarah Adams, Timothy I. Dyre, Mehitable Bennett, and James Blur. The original paper bears the following inscription: "New Bedford class paper: Zacheus Cushman and Phineas Kinney, leaders; Benj. Keith, preacher. The Friday before quarterly meetings to be observed as a day of fasting and prayer. Keep yourselves in the love of God." It bears date, April 4, 1817. Benj. Keith, whose name is on it, was a local preacher, residing for a little while in the village. Rev. Benj. R. Hoyt, who was then preacher for the church in Sandwich, was present at the time of its formation. Phineas Kinney walked to Sandwich and back to procure his services.

Of the sixteen persons who were members of the first

class, only three remain : Phineas Kinney, Achsah Kinney, and Amy Perkins. Mr. Kinney, who was one of their leaders, has been an efficient instrument in planting and fostering Methodism in this place ; and in whatever relation he has sustained to the church, has always possessed the entire confidence of his brethren. One of his sons, Rev. P. T. Kinney, is an efficient minister of the Methodist church.

At that time, while they generally went to the Head-of-the-River to attend public worship, they also held prayer meetings among themselves, and sometimes had preaching at private houses, by some one visiting the place. On one occasion, Rev. Geo. Pickering preached at the residence of Mr. John Hawes, on the south-west corner of Elm and Water streets. Mr. Hawes was for many years collector of this port, which office he held until his death. He was a gentleman of wealth and high standing, and universally esteemed and beloved for his many Christian virtues. Soon, for their better accommodation, they leased the hall owned by William Kempton, on the south-west corner of Mill and North Second streets, where several of the other churches had been accustomed to worship in the early periods of their existence. In 1819, the little band received quite an impetus, by the arrival of Benjamin K. Sayer, from Newport, R. I., who came to this place and established himself in business.

Soon after his arrival, at one of their meetings, an individual remarked, that he thought they had long enough gone up to Jerusalem to worship, and proposed that henceforth they should have preaching in the hall on the sabbath, having Mr. Sayer for their minister ; to which Mr. S. partially consented, and preached regularly for them until the Annual Conference, holden June 21, 1820, at Nantucket, recognized them as a separate station and supplied them with a preacher by the name of Jesse Fillmore ; he entered upon his ministerial labors the 15th of the following month. About this time, the little church resolved to build a chapel, and a

lot was purchased on Elm street, and a house erected upon it forty-five by fifty feet.

The chapel was begun in June, 1821, and religious services held in it as soon as it was covered; the members preparing it on Saturday evenings for that purpose by spreading boards for seats.

According to the records, the first baptism occurred Sept. 3, 1820. The recipients were Lydia Clark and Hannah Case, and the ordinance was administered by Jesse Fillmore. Sept. 17th, Jacob Johnson, Ann Johnson, John Marsh, and Hammond Thompson, colored persons, received the ordinance of baptism by the same clergyman.

The first Quarterly Conference was holden Nov. 23, 1820. The following persons were present: Rev. Geo. Pickering, Presiding Elder, Jesse Fillmore, the preacher in charge, Zacheus Cushman, Timothy I. Dyre, Phineas Kinney, and Jonathan Tuttle. Z. Cushman was chosen secretary. The first steward was Timothy I. Dyre, who was elected Sept. 8, 1821. The next stewards chosen, were Jonathan Tuttle and Jonathan R. Ward. Subsequently T. I. Dyre resigned, and Nathaniel Nye officiated in that capacity. About this time three additional stewards were chosen: Thurston Chapman, Joseph Millett, and Benjamin Pitman. The first trustees were Z. Cushman, Joseph Stowell, and Jonathan Tuttle.

Mr. Fillmore, under whose labors a new era began to dawn on the destinies of Methodism in New Bedford, was succeeded, in 1822, by Solomon Sias, who remained two years. During the latter part of Mr. Sias' stay an intense interest was excited in spiritual matters by the preaching of the eloquent Maffit, who was then on a visit to this place. Scores of souls were awakened and converted; and when Mr. S. left, in 1824, there were one hundred and thirty in the society. Mr. S. began to preach about the month of September, 1805, and continued until 1828, when, in consideration of his physical infirmities, he was granted a superannuated relation to the Conference. He did faithful service during twen-

ty-two years, and in most of the appointments he held, his labors were attended with marked success. Shortly after the establishment of Zion's Herald he entered the office as publisher, and by his superior management it received an astonishing impetus.

The next minister who had charge of the church, was Rev. Epaphras Kibbe, who remained one year, and was followed by Rev. Frederick Upham, who also remained one year.

Rev. Jacob Sanborn followed Mr. Upham, in 1826, and remained two years. The church was greatly prospered while he was with it. Mr. S. was distinguished for great perseverance and usefulness.

In 1828, Rev. Asa Kent succeeded Mr. Sanborn, and remained one year; during the time he received into the church fifty-two persons. In all his appointments he labored with great acceptance and usefulness. His pulpit discourses were particularly characterized by strength and clearness. He closed his effective services at Edgartown, in 1838. The year following he was placed upon the superannuated list. He resided in New Bedford until his decease, which occurred a few years since, always manifesting the liveliest interest in all the religious movements of the day.

In 1829, Rev Timothy Merritt succeeded Mr. Kent, and officiated two years. Early in 1830, a parsonage was built. At this period the New England Conference held a session in New Bedford for the first time. Mr. M. was a critical scholar, and was not only acquainted with the theological writers of his own church, but was well read in theology in general. He was an able preacher, and his sermons were always instructive and profitable. He distinguished himself considerably as a controversialist and an author.

Mr. Merritt was followed by the Rev. Daniel Webb, in 1831, who labored with the church two years with great acceptance.

In 1833, Mr. Webb was succeeded by the Rev. Daniel Fillmore, who remained with the church only one year.

as his services were demanded elsewhere. His removal was deeply regretted by this people, for he was greatly endeared to them. He excelled as a pastor and a speaker, and the marked purity of his character endeared him to all who had the pleasure of enjoying his acquaintance.

Mr. Fillmore was succeeded by the Rev. Thomas C. Pierce, who officiated as pastor two years with great satisfaction to the church. He was an effective speaker, and much good resulted from his ministerial labors.

The Rev. Shipley W. Wilson was the next pastor, and remained two years. He was a useful preacher, and many were regenerated by his faithful counsels. He possessed an amiable and cheerful spirit; and was exceedingly liberal in feeling toward all Christians. For a number of years he edited *Zion's Herald*.

In 1838, Mr. Wilson was followed by Rev. Isaac Bonney. He was a man of originality, good pulpit ability, and unpretending piety. After about forty years' ministerial labor, his health failed him, and he retired into the superannuated ranks. He has since deceased.

In 1840 Rev. Joel Knight assumed the pastoral charge, and was the means of accomplishing much good in the church. He was a man of great activity, fervent piety, and benevolence. Under his administration the church was remodelled and newly furnished. The reopening sermon was delivered by the celebrated John N. Maffit. Mr. K. died shortly after leaving this charge.

In 1842, Rev. John Lovejoy commenced his labors and remained two years. Mr. L. was an acceptable preacher, and distinguished for his familiarity with the scriptures.

Mr. Lovejoy was succeeded in 1844 by Rev. A. B. Wheeler. Mr. W. was an amiable, sunny-tempered, energetic, benevolent and faithful man, and was particularly successful in personal effort.

In 1845, Mr. W. was followed by Rev. David Patten, who remained two years. Mr. P. was extremely popular in the church and the community generally; a ripe scholar, an able preacher, and Christian gentleman.

He graduated at Wesleyan University, and received the highest honors of his class.

After leaving New Bedford, Mr. Patten was for four years a presiding elder. In 1856, he was elected professor of systematic theology and sacred rhetoric in the Methodist General Biblical Institute, Concord, N. H. On the removal of this institution to Boston in 1867, under the name of the Boston Theological Seminary, he was united with the chair of practical theology, a position he still retains.

In 1847, Mr. P. was followed by Rev. James D. Butler, who officiated as pastor for two years. (See notice of Mr. Butler in connection with the sketch of the Bethel.)

In 1849, Rev. Robert M. Hatfield commenced his labors. Mr. H. was exceedingly popular with other denominations as well as his own, and crowds flocked to hear him. A man of great natural talent, with a wonderful command of language, and a very fine speaker. He is now preaching to a large and influential church in Chicago.

In 1851, Mr. H. was succeeded by Rev. Daniel Wise. He remained with the society two years, and accepted the editorship of Zion's Herald at the expiration of his term. Mr. W. made the pulpit his special care. He thought and meditated, read, observed, and felt, for it. He put his best, whole thoughts, and not their mere ends and revellings, into his sermons, and his preaching excited an extensive interest. Mr. W. enjoys considerable reputation as an author. He is now secretary of the M. E. Sunday School Union in New York.

In 1853, Mr. Wise was followed by Rev. E. T. Fletcher. Mr. F. was a man of fine abilities and great promise. He graduated with honor at Brown University.

The next pastor was Rev. William T. Harlow, a gentleman of high character and rare attainments. He graduated at Wesleyan University, and was for some

time professor in Emory and Henry College, Western Virginia.

Mr. Harlow remained two years, and was succeeded by Rev. John Cooper, whose ministrations were favorably received.

In 1857, Rev. Henry S. White was appointed to take charge. He was an earnest man, and popular among his people. Owing to his exertions the project of building a new house of worship was revived and received a decided impetus.

From various circumstances there had long been a feeling that the interests of the church and its continued prosperity demanded the erection of a new house of worship. An attempt was at first made to unite with other Methodist societies which had in times past withdrawn from this, and with their combined strength to build a central church. The project proving unsuccessful, the leading members of this church determined to carry out the plan themselves. Accordingly in the Spring of 1858, several of the official members formed an association for this purpose. They styled themselves the "Elm Street Building Association." It was and is the design of the association to transfer the property to the church whenever they are ready to assume the balance of the liabilities incurred.

A most eligible site was obtained, much to the surprise of many, as it was not known that it might be disposed of, being the spot occupied by the "Friends' Academy," and the house was built, costing, including the lot and a superior organ, \$43,000. It was a period when labor and materials of all kinds were very low; a few years later the expense would have exceeded \$75,000.

The corner stone was laid May 20th, 1858, Rev. E. O. Haven, D. D., of Boston, delivering an eloquent discourse on the occasion. The scene was witnessed by Mrs. Susannah Maxfield, Phebe Stowell, and Phineas Kinney, original members of the church. The dedication took place May 5th, 1859. The exercises on the occasion were as follows: address to the congrega-

tion, Rev. George M. Carpenter, presiding elder at the time; an original hymn by Rev. Mark Trafton; sermon by Rev. Mynor Raymond, of Wilbraham. In the evening a discourse was preached by Rev. E. O. Haven, D. D.

The old house and parsonage were sold; the former is now the carriage manufactory of Forbes & Sears.

The first pastor of the new church was Rev. Mark Trafton, a celebrated and distinguished clergyman. He was born at Bangor, Maine, Aug. 1, 1810, made a profession of religion in 1828, and was licensed in 1829. He studied theology at the Wesleyan Seminary, Kent's Hill, Maine, and was admitted to the Maine Conference in 1831. His superior talents and powers of pulpit oratory soon placed him among the first of his profession, and his services were eagerly sought by large and influential churches of his denomination. Wherever he went, he was a popular man not only with his own church, but with the general community. In several places he was influential in building new churches.

In 1851, he went to Europe for the benefit of his health. In 1854-5, he was a member of the XXXIVth Congress, from the 11th district.

His ministry in connection with this church was very popular, and attended with success, although a certain peculiar and constitutional independence rendered him distasteful to some, and his talents were unappreciated. He remained two years.

In April 1860, Rev. W. S. Studley, of Brooklyn, N. Y., assumed the pastorate. He was originally a type-setter, and served his apprenticeship in the office of the Boston Transcript. Mr. Studley is one of the most eloquent pulpit orators of any denomination, and the church increased and prospered under his ministry. He closed his labors with this church in 1862. From here he went to Boston, to the Tremont Street Church; subsequently he was pastor of a church in Cincinnati; at present he is again in Brooklyn, N. Y.

The next two years Rev. Mark Trafton again officiated. From this he went to the Chestnut Street Church, Providence; in 1866, he withdrew from Conference, and

served an independent church in Springfield, Mass. In April, 1868, he renewed his connection with Conference, and was stationed at the Mathewson Street Church, Providence, where he still continues.

The next pastor was Rev. R. W. Humphriss, who remained three years, 1865-6-7. He was the son of a minister of the Philadelphia Conference, and graduated at the Biblical Institute, then at Concord, now removed to Boston. During the second year of his ministry with this church, there was considerable of a revival, in course of which a number of young men were led to make a profession of religion, and united with the church.


From this, and through the exertions of Messrs. James Taylor, George M. Eddy, Jr., and Leonard B. Ellis, a Christian association of young men, in connection with the church, was formed, from which has arisen the Young Mens' Christian Association, of New Bedford.

The present pastor, Rev. Dudley P. Leavitt, assumed charge in April, 1868.

He was born at Northwood, N. H., Oct. 5, 1824, and was a printer by trade. He studied theology at the New Hampshire Conference Seminary and Biblical Institute, Concord, from 1845 to 1850. He filled some of the best appointments in the New Hampshire Conference. In 1866, he was a presiding elder in Florida; he also preached a short time in South Carolina, but not being able to endure the climate, he was obliged to return to his native state. He is particularly successful as a pastor.

The membership of the church is 240. The Sunday school was organized in 1824; Jonathan Tuttle was the first superintendent; there were twenty pupils, and the superintendent used to carry the library of the school to and from the church in a handkerchief. The membership of the school is 321. Thomas E. Bowman is the present superintendent. The superintendents since Mr. Tuttle have been Horace Spaulding, T. I. Dyre, T. H. Atwell, Jonathan R. Ward, Henry Wilcox, Arphaxad Simmons, Shipley W. Bumpus, James Taylor, Leonard B. Ellis.

FOURTH STREET METHODIST EPISCOPAL CHURCH.

 HIS church was formed by members who withdrew from the Elm Street Methodist Church. The chapel was erected in 1831, and was dedicated February 4th, 1832. The Rev. A. D. Sargeant was the first clergyman, and remained one year.

For thirty years in the ministry, he sustained a good Christian character, and was untiring in his perseverance in all the duties connected with his profession. Mr. Sargeant's advanced age has compelled his withdrawal from the active labors of the ministry—he is now a resident of Malden, Mass.

Mr. S. was followed by Rev. A. U. Swinerton, who remained two years. During his ministrations the church enjoyed general prosperity—forty-seven were received into full connection by profession, and twenty-nine by certificate, making in all seventy-six. Mr. S. was a man of grave character and respectable attainments.

The Rev. Sanford Benton followed Mr. S., and continued one year. He was very successful as a pastor.

In 1836, Rev. Phineas Crandall began his ministrations, and continued two years. He was considerable of a controversialist, and during his stay here distinguished himself in a discussion with the Rev. Charles Morgridge, on the doctrine of the trinity, which was carried on in the public papers. He was subsequently for several years Presiding Elder in the New England Conference.

Mr. C., in 1838, was succeeded by Rev. Warren Emerson. He was remarked by the great purity of his character.

In 1839, Mr. Emerson was followed by Rev. Daniel Webb, who officiated one year.

The following year, the pulpit was supplied by Rev. W. S. Campbell. He was a young man of moderate talents and his congregations were small. After leaving here, in 1843, his connection with the Conference was dissolved, he having *extinguished* himself by Millerism.

In 1841, Rev. G. F. Pool was appointed to this station, and preached one year. He was very popular with the church, and it was a matter of regret that his services were demanded at East Greenwich, whither he went to act as principal of the Seminary in that place. Mr. P. graduated at Brown University.

In 1842, Rev. A. U. Swinaton again resumed pastoral relations with the church, and remained two years as before—a fact which denotes in what high esteem he was held. He is not living.

In 1844, Mr. S. was followed by Rev. Isaac House, who remained one year. He was exceedingly popular, a forcible speaker, and his congregations were large. He died while here. During his sickness, great kindnesses were shown him by the Free Masons, who raised a tablet to his memory.

In 1846, Rev. Paul Townsend officiated as pastor. He was a man of fair preaching talent, has been quite successful in his appointments, and is greatly esteemed for his many Christian excellencies. Sometime after leaving this city he was for several years Presiding Elder of the Providence district.

In 1847, Rev. Daniel Fillmore took the pastoral oversight of the church and preached two years with great acceptance. He also has finished his work below.

In 1849, Rev. W. A. Richards officiated as pastor. He was well read and much devoted to his calling, but in pulpit ability did not excel.

Mr. Richards was followed by Rev. Moses Chase, who remained two years. Mr. C. possessed considerable natural talent, was a zealous spiritual guardian, and his ministrations were attended with some success. He

was efficient in founding the Allen Street Church. He also is dead.

In 1852, Rev. Richard Livesey officiated as pastor. He rather excelled in pulpit ability.

In 1853, Rev. J. Mather took charge of this church. He was a sound and acceptable preacher, and much beloved by his people. During the last year of his ministry, the society suffered considerable decrease from members leaving to join the Allen Street church.

In 1855, Rev. George M. Carpenter was appointed to this charge. The removals to Allen Street ceased about this time. Mr. Carpenter had filled some of the best appointments in the Conference. He was four years Presiding Elder of the Providence district, and was then transferred to the New London district.

In 1857, Mr. C. was followed by Rev. Henry Baylies. He was a man of scholarly attainments, and is now president of the Iowa Collegiate Institute. In 1858, Mr. B. was transferred to the Allen Street Church, and was succeeded by Rev. J. T. Benton, of whom it has been said, that "he was a good preacher, and one of the best of men as a Christian."

In 1860, Rev. S. F. Upham officiated as pastor. He was born at Duxbury, Mass., in 1834. He graduated at Wesleyan University, Middletown, 1856. He is now at the Hanover Street Church, Boston.

He was very popular with this society, and the church made great progress during his ministry. During his time the meeting-house was enlarged and remodelled to its present beautiful proportions, at a cost of \$6,300. In 1861 the house was re-dedicated, Rev. L. D. Barrows delivering the discourse on the occasion.

Rev. N. Bemis succeeded Mr. Upham in 1862. Mr. B. stood well in reputation as a Christian and a preacher. He is now a member of the New England Conference.

In 1864, Rev. E. H. Hatfield was pastor. Mr. H. was a much more than ordinary preacher; his sermons were strong and impressive.

In the Spring of 1865, in consequence of Mr. H.

being transferred to the Head-of-the-River, the pulpit for the first time in the history of the church, was supplied. Rev. Joseph Marsh, one of the oldest local preachers in the New England Methodist ministry, acted in that capacity.

In 1866, Rev. William H. Jones of the New Hampshire Conference had charge; his abilities as a preacher were good, but he rather lacked in tact.

This year was the centennial anniversary of American Methodism, and was celebrated in this church by the noble offering of \$2,400 to free it from debt incurred in its improvement.

In 1867, Rev. E. S. Stanley was appointed to this church. Mr. Stanley was born in Thompson, Conn., in 1819. In early life he learned a carpenter's trade which he followed until he commenced preaching—about twenty years ago.

His ministry in connection with this church was successful; he was a popular man and esteemed by his people. During his pastorate thirty were received into the church, while the Sunday school and congregation largely increased.

The present pastor is Rev. Samuel A. Winsor; he was born in Johnston, R. I., July 6th, 1835. He graduated at Wesleyan University, in 1860, and commenced preaching the same year at Marlboro, Conn. His station before the present one, was East Greenwich. He has the reputation of being a successful pastor, and has filled his appointments to the satisfaction of all.

The membership of the church is 131. The Sabbath school numbers about 194. Its superintendents have been, Horace Spaulding, Zacheus Cushman, John W. Ruckle, Sylvester Snell, James L. Pierce, Niles Tilden, Joseph Brownell, Henry H. Tillson, and Charles C. Sayer. Fred. A. Washburne is the present superintendent, in which capacity he has served nine years. The following gentlemen are trustees: Messrs. Joseph Brownell, Niles Tilden, F. A. Washburne, John W. Pierce, and J. Augustus Brownell.

ALLEN STREET METHODIST EPISCOPAL CHURCH.

THIS house of worship was built in 1842, by William and Joseph Smith, Christian Baptist preachers, and was occupied for several years by that denomination.

November 8th, 1851, it was offered for sale by Hervey Sullings and James A. Tripp, the proprietors, and principally through the exertions of the Rev. Moses Chase, then in charge of the Fourth Street church, it was purchased by the following persons: Stephen Wood, Joseph Brownell, John Allen, Albert D. Hatch, Ezra Kelley, Rev. Moses Chase, and Thomas R. Peirce, all of whom were members of the Fourth Street church, except Mr. Peirce. They obtained a supply for the pulpit until the 8th of December, when the Rev. Andrew McKeown was appointed by the Presiding Elder, until the ensuing session of the Providence Conference.

The following members of the Fourth Street church were the founders of this society; Robert A. Sherman, Eliza R. Sherman, Henry M. Allen, Phebe A. Allen, Solomon Chadwick, Nancy W. Chadwick, Benjamin Buffington, John Allen, Sarah W. Allen, Metilda C. Anderson, John Tripp, Polly Tripp, Sarah P. Tripp, Hope Sherman, Mary E. Macomber, Mary E. Miller, Nicholas Mack, Frederick A. Chase, Susannah Rogers, Stephen Wood, A. D. Hatch, H. H. Tillson, Alanson Williston.

The original cost of the house with the repairs that were subsequently made upon it, amounted to about five thousand dollars.

The following persons were appointed to serve as a

board of trustees, viz. : Robert A. Sherman, Henry M. Allen, Solomon Chadwick, Davis Thomas, John Allen, Stephen Wood, Warren Howland, Alanson Williston, and Benjamin Buffington—all of whom continue to act in this capacity except Messrs. Buffington, Wood, Howland, and Thomas, whose places are filled by Messrs. Samuel Benson, Allen S. Simmons, S. S. Pollock, and Jethro C. Brock.

The house of worship was re-opened with appropriate religious services, January 22, 1852. A sermon was preached on the occasion by the Rev. Moses Chase. Immediately after the exercises, the sale of pews took place, which was highly satisfactory, inasmuch as it covered nearly the whole cost of the house and repairs.

During the month of February, 1853, the church held a protracted meeting, and received great assistance from Margaret J. Clark, of New York; her visit was most opportune, as the feeble health of the pastor could scarcely have borne the labor required of him.

To Mr. McKeown this church is in a great measure indebted for the happy auspices with which it commenced its work. He was a Nova Scotian by birth, and came to this country in 1846. He graduated at the Wesleyan University in 1851, and commenced his ministry the same year at this church. In 1862, he was transferred to the New England Conference, and is now pastor of the Winthrop Street church, Boston.

Of Mr. McKeown's abilities his success is the best evidence; of good natural talents, well cultivated by a thorough course of study, he is always able to gratify the literary taste of his audience, without for a moment losing sight of the great end of his labors and the high dignity of his calling.

His successor was the Rev. J. B. Gould, a man of education and good attainments. He has recently been appointed U. S. consul at Cork, Ireland.

The next pastor was Rev. J. A. M. Chapman, who was born in Greenland, N. H., Aug. 21, 1829. His first appointment was North Fairhaven. He is now

pastor of Grace church, Boston. Mr. Chapman is an able preacher, and although he has not been many years in the ministry, his talents have won for him some of the best appointments.

The next pastor was the Rev. Henry Baylies, who remained one year, and was followed by Rev. John Howsen, who likewise served but one term.

In 1860, Rev. Pardon T. Kinney was appointed to this church. He was born in New Bedford, Sept. 5, 1810, and came of good old Methodist stock, his father being one of the founders of the old Elm Street church. He received his education at Wilbraham Academy and the Wesleyan University. In 1833, he was admitted to the New England Conference.

In 1842, Mr. Kinney went to Key West Mission, and organized a church on the island. Two years after, he transferred his charge to the Florida Conference, and returned north.

In 1847, he was in London to attend the meeting of the Evangelical Alliance. In 1852, he was appointed Presiding Elder of the Sandwich district, in which office he continued four years. He was then engaged in the itineracy until 1862, when he was again returned to the Sandwich district as Presiding Elder. At the end of the third year, he was removed to the New London district where he remained four years. At the close of his term, the ministers of the district presented him with a beautiful Waltham watch and a sum of money as a token of their regard and appreciation of his services.

During the many years Mr. Kinney has been in the ministry, he has discharged his duties with fidelity, and has been rewarded by witnessing much improvement.

The next pastor was Rev. John Livesey, who commenced his ministry in 1862, and remained two years. He was followed by Rev. William Kellen.

The state of Mr. Kellen's health not permitting him to fully perform his duties, he secured the services of Rev. Mr. Nichols, a Congregational evangelist, and a considerable revival ensued.

Rev. F. J. Wagner followed Mr. Kellen, and officiated two years with good success.

In 1868, Rev. E. A. Lyon was appointed. He was born at Needham, Mass., Dec. 18th, 1815. His first charge was Waltham. He is a sincere laborer in the cause, and wherever he has been has discharged his duties faithfully, and acceptably.

While in attendance upon the late Conference, he was attacked with a violent hemorrhage from the nose, from which he suffered very severely, and being, in consequence, unable to go to his appointment, was placed upon the superannuated list.


The present minister is the Rev. Thomas Ely, who has long been known as an efficient pastor. During the last few years, he has acted as Presiding Elder, an office which he has filled with satisfaction to all, and to the promotion of the interests of the church generally.

The membership of this church is 168; that of the Sunday school, 204. Jethro C. Brock, Esq., is the superintendent, and has served since November, 1860. The former superintendents were Messrs. William R. Pitman, Henry H. Tillson, and Frederick Chase.

This church has failed to realize all that was predicted from the auspicious manner with which it commenced. The general decline of the business of the city, and especially in the south part, the removals of families and other circumstances have all tended to produce this result. But great good has already been accomplished.

In the immediate vicinity of this church, and completely surrounding it, some years since, were many dens of vice and infamy,—but under the benign influence of the gospel, and with the efforts of such men as we have named, and their predecessors, scarcely a vestige of this corruption prevails. Purity has taken the place of depravity in its most hideous and revolting manifestations, and the hymns of Zion are heard on the very spot where the ribald jest and licentious song were wont to be heard and sung.

PLEASANT STREET METHODIST EPISCOPAL CHURCH.

 HIS church was formed of a detachment from the old Elm Street church. The records state that the official members at Elm Street, after one or two years consultation, came to the conclusion that it was expedient to obtain a place in the northern part of the town, in which to hold prayer meetings, and establish a Sabbath school, but not finding a convenient room, a special meeting of the corporation was called, in the Spring of 1843, a committee was chosen and authorized to purchase a lot for the purpose of erecting a building for religious worship. Accordingly, a lot on Pleasant street was selected and purchased, and a building was erected thereon, 30 by 40 feet. Some sixty or seventy of the members living in the neighborhood of the new house, volunteered to sustain, not only the prayer meetings and a Sabbath school, as was first contemplated, but preaching regularly on the Sabbath. Thus was the little band led from step to step, gradually increasing, when, in the Spring of 1844, it was thought best to organize a separate society; and by mutual agreement a separation was made, Sunday, May 19th. The Friday evening following those persons designing to worship at Pleasant street met and formed a new society. At this meeting it was voted to form classes to consist of not over twenty-five members, and six were formed.

The Rev. John Livesey, of Fall River, was their first pastor. He commenced his services about the 20th of August, 1843, and remained two years.

Under his ministrations, a remarkable religious interest was manifested. He labored among them with staunch energy, and is always spoken of with affection.

He enjoys the reputation of being a good minister, and has filled his appointments successfully. During his stay the house was enlarged, so that it was made 30 by 60 feet.

His successor was the Rev. Samuel Beedle, an Englishman, who remained one year. He was a good preacher, but was not distinguished by any pre-eminent intellectual ability.

Mr. Beedle was followed by Rev. Samuel C. Brown, who remained only three months, on account of ill health. His discourses were characterized by great preciseness, and elegance of composition. He is ardently devoted to his profession, an attached friend, and his remarks about others are characterized by great prudence; he is, in fine, one of those modest, but genuine men, whom his associates prize higher as they know him better. After recovering his health partially, he was employed as a teacher in the East Greenwich Seminary. Within the past few years he has acted as Presiding Elder of the Providence district, an office which he has filled with general satisfaction.

Rev. Charles H. Titus succeeded Mr. Brown. He was born in Monmouth, Kennebec county, Me., April 11th, 1819. He was admitted to the Maine Conference at Bangor, July, 1844, and was two years after transferred to this station, where he remained two years. There was great spiritual prosperity during his stay. An excellent scholar, a good preacher, and his sermons were both instructive and profitable. After leaving this city, he was (in 1855-8,) Presiding Elder of the Providence district.

Mr. Titus was succeeded in 1848, by Rev. Jonathan Cady, who remained two years. He was a man of fair preaching talent, and distinguished by his taste for music. During his labors the church which the society now occupies was built by David R. Pierce and Henry Walker, at a cost of about \$15,000. It was dedicated July, 1849. The sermon on the occasion was by Rev. Charles K. True, of Boston. The old house, which

now stands in the rear of the new one, was altered into a neat parsonage. The spire on the church is about one hundred and fifty feet high; it is said to contain the finest toned bell in the city. It cost about \$800, and was procured by subscription.

Rev. Mr. Hobart, who was transferred from the Maine Conference, followed Mr. Cady, and remained one year, as his services were demanded elsewhere, which was a matter of deep regret. He was a man of fine talents and strong intellect, and had great reverence for his office. He thought highly of its claims, its dignity, its holiness. He prepared himself well for his pulpit duties, and preached so that his audience could not help listening.

His successor was the Rev. Horace C. Atwater, who remained two years; he was considered at that time one of the best educated men in the Conference. He was exceedingly solemn and devotional in his conversation with others. A man of fewer faults and so many excellencies is seldom to be found. He was a graduate of Yale College and of the Theological Seminary connected with that institution. We are informed that Mr. Atwater has withdrawn from the Methodist ministry, and has given up preaching.

Mr. Atwater was succeeded by Rev. Frederick Upham, D. D., a prominent man in the Methodist ministry, in this vicinity. He was born at Melrose, Mass., Oct. 4, 1799. In early life he learned a shoemaker's trade. He commenced preaching in 1820; his first charge was the Wellfleet circuit. It would be tedious to mention the numerous appointments he has had since, suffice it to say that during the half century he has been in the ministry, part of the time in the laborious capacity of Presiding Elder, he has lost but eight Sabbaths through ill health, and of the fourteen surviving members of the Conference of 1821, when he was ordained, he is now the only effective man. Dr. Upham is a man of superior judgment, and his advice and opinions on all matters have ever been sought, and had great weight in the deliberations of the Conference.

In 1855, Rev. E. B. Bradford succeeded Dr. Upham. During his stay many were added to the church, who remain to this day. Mr. Bradford was a good preacher and not afraid of the work to which he had been ordained.

The next pastor was the Rev. John Howsen, an American by birth, but whose parents were natives of England, whither they removed when Mr. Howsen was quite young, and where he continued to reside until he was twenty-five years old, when he returned to this country.

During his stay occurred the great religious awakening of 1857. This church shared largely in the revival at the time, and many were added who now stand among its most prominent members.

The next who ministered to this church was Rev. Chas. Nason, the "sunny-tempered and sweet-spirited." His connection with the church was very pleasant, and many happy recollections remain of him. He was a native of Maine; was born at Kennebunk, in that state, Sept. 14, 1822, and commenced his ministerial life in 1846. He was chaplain in the army for two and a half years during the late war. He had the misfortune to lose his son—a fine young man—who was starved to death at Andersonville.

Mr. Nason was followed by Rev. William Mac Donald, a very eminent clergyman of the New England Methodist ministry.

Mr. Mac Donald first made a profession of religion at Belfast, Maine, in 1838. In 1843, he was admitted to the Maine Conference and stationed at Lincoln, Maine; he continued in the regular work of the ministry in that state until 1855, when he went to Michigan, where he remained two years preaching in the town of Appleton. On his return from the west, he preached at the Haverhill Street church, Lawrence, Mass., and subsequently at the Trinity church, Providence. His next station was this church.

Mr. Mac Donald was popular, and during his stay

won many warm friends and admirers. He introduced congregational singing, to the improvement of which he has devoted much time and attention. During the latter part of his ministry, his health failing, he called to his aid preachers from abroad, and a series of meetings were held which were instrumental in awakening a religious interest in many.

Mr. Mac Donald is somewhat noted as an author, especially of musical works, of which he has published four, which are extensively used in the Methodist church. These are "The Wesleyan Minstrel," "The Wesleyan Sacred Harp," "The Sunday School Vocalist," and "The American Hymn and Tune Book." He is also author of three other works, viz.: "New Testament Standard of Piety;" a work on "Spiritualism;" and "History of Methodism in Providence, R. I."

At present he is a member of the New England Conference, and preaching at the Dorchester Street church, Boston.

The next pastor was Rev. William F. Farrington, who commenced in 1863, and continued one year. He was born in Poland, Maine, Sept. 7, 1800. Became a member of the Maine Conference, in 1829; he continued in that Conference twenty years, and was at various times Presiding Elder of Waterford, Gardner and Portland districts. In 1849, he was transferred to the Providence Conference, and stationed at Trinity church, Providence.

Mr. Farrington is a man of culture and refinement, and popular with other denominations as well as his own. He is an able preacher, and his long useful ministry is without a blemish. He is a good pastor, a true friend, and full of kindly sympathies for all.

Mr. Farrington gave place to Rev. N. P. Philbrook, who had charge two years. He was pleasant and agreeable in his social relations, a hard working and faithful minister. Rev. Mr. Nichols preached several months with good success during the latter part of his term.

In April, 1866, Rev. L. B. Bates was sent to preside

over the church. He was born at Easton, Mass., Nov. 26, 1829. He commenced preaching at the age of twenty, at South Scituate, Mass. His appointments have not been numerous, nor in localities calculated to give full scope to those qualities which have here made him so notable. He is not a sermonizer; his forte is work, and he was constantly among his people, aiding, counselling and encouraging them. But it is in connection with the children and the sabbath school that he will be best remembered. Children who once heard him never forgot him, and the welcome which they always gave him was a proof of their love for him. He told them stories with a moral, not morals with a story, and their faces always brightened when they knew he was going to talk to them. Indeed his labors were chiefly directed to the Sunday school and younger portion of the congregation, and with the richest result, for in August, 1868, the superintendent announced that the school numbered 1000 of all ages, and represented seven different nationalities.

On the last night of the year 1866—"watch night"—a series of meetings was commenced which continued for 105 successive evenings. Mr. Bates officiated at seventy of these meetings. The result of this great revival was that 427 were led to make a profession of religion; 240 united with the church on probation, from Jan. 1 to July 1, 1867; 170 were baptized, 67 in the church on one sabbath afternoon in October, 1867, in the presence of a crowded congregation.

In consequence of this increase, the church was repaired and enlarged. In June, 1867, a lot of land was purchased west of the parsonage, and the space east of it given up to make room for an addition (45 by 18 feet) to the west end of the church. The east end was also enlarged by a porch 16 by 12 feet. The interior of the church was considerably changed; the old pulpit was replaced by one much smaller, and a gallery for the choir was erected behind it. The vestry was also remodelled and very much improved. The expense of these alterations was

upwards of \$9,000; of which sum \$2,500 has been paid, leaving a debt upon the society of \$6,500.

Mr. Bates remained with the church three years. The present pastor is Rev. J. Ellis Hawkins. He was born at Wrentham, Mass., Jan. 11, 1837; he commenced preaching in 1859, joined the Providence Conference in 1862, and has filled some of the best appointments in the New London district. He has the habits of a close student, and devotes a good portion of his time to preparing for his pulpit duties. He is a man of unaffected piety, an efficient pastor, much esteemed by the people, and has fully maintained the church in the condition which it was given to him.

The membership of the church is 401; that of the Sunday school, as above stated, is estimated at 1,000, although the average attendance is below this. It is under the superintendence of Mr. A. B. Bessey. Mr. Henry R. Wilcox was the first superintendent, in which capacity he served until 1854. He was one of the prime movers in the organization of the church, and has ever been most active in the promotion of all of its interests. The other superintendents have been Messrs. Samuel S. Paine, William Walker, George W. Paine, and David Holmes.

The present board of trustees are Samuel S. Paine, Henry Walker, William Walker, Henry R. Wilcox, Samuel Damon, Braddock Hinckley, John Kirk, James L. Humphrey, and Noah Tripp.

AFRICAN METHODIST EPISCOPAL CHURCH.

COLORED.

THOSE churches styling themselves African Methodist separated from their white brethren of the M. E. Church at a Convention assembled in Philadelphia, in April, 1816.

This church is under the direction of the New England African M. E. Conference, which includes the New England States, and of which Rev. Jabez P. Campbell, D. D., of Philadelphia, is bishop. This church was organized in 1842, by Rev. Eli N. Hall, of Providence. The following persons were among its original members ; Jacob Thomas and wife, John Bailey and wife, John Elsemore and wife, Walter Hawkins and wife, James Cook and wife, John Williams and wife, James Allen, George F. Fletcher, Grafton Johnson, John F. Chew, Jackson Hawkins, Henry J. Johnson, Hatty Peterson, Porter Hendrickson and wife, James Dyre and wife, and Jesse Richardson.

During the same year, a house of worship was built by David R. Peirce, at a cost of \$1,800. The first who officiated was the Rev. John Butler. In 1844, Rev. Henry J. Johnson was appointed and preached two years.

Subsequently Richard Robinson officiated one year ; Leven Tillman, one year ; Peter Gardner, one year ; H. J. Johnson again, one year ; Dayton Doyle, two years ; Thomas M. D. Ward, one year ; J. D. S. Hall, one year ; Joseph R. Turner, one year ; Lewis S. Lewis, two years ; Jacob Mitchell, two years ; Henry J. Young, one year ; William Grimes, two years ; William Demond, two months, when he died, and H. J. Johnson was appointed

a third time, to serve out the year ; Joseph P. Shreeves, three years ; and John H. W. Burley, one year.

The present pastor, Rev. John V. R. Morgan, commenced his ministry with the church, June, 1868. He is a good pastor, an able preacher, and is known from Boston to Washington as a leading man among his denomination.

In 1854, the house of worship belonging to the society was destroyed by fire, supposed to have been the work of an incendiary. The present building was commenced in 1855. The corner stone was laid by Joseph R. Turner, but no work on the church was done for seven years. Rev. H. J. Johnson at length formed the "One Object Society" to carry out and complete the work ; and finally after upwards of ten years' persistent effort, aided by liberal contributions from the public, the church was finished and paid for, at a cost of about \$4,500. To Mr. Johnson the church is largely indebted for much of its present prosperity—he has been preaching upwards of thirty-one years, and is now the oldest minister in the district.

This church embraces in its ranks many of the most respectable of our colored citizens, among whom we may mention the venerable Jacob Thomas and John Bailey, the strict exemplarity of whose lives for many years has given unmistakable proof of the sincerity of their profession. The membership numbers 210 ; that of the Sunday school, 68. John Warfield is the superintendent.

The congregations worshipping here are so large that often many find it difficult to obtain seats.

The clerks of the church have been Jackson Hawkins, Emery Waters, Henry Bracey, James H. Warfield, Geo. Morse, George Hamer, and Robert H. Townsend who now holds the office.

The trustees are James Allen, Noah Tillotson, Geo. Washington, John L. Wright, Wike Reynolds, Robert Townsend, and James Bailey.

AFRICAN METHODIST EPISCOPAL ZION CHURCH.

THIS church was organized March 5th, 1850, at the house of Joseph R. Harrison, on Wall street, and consisted of the following members : Edward Thomas, Alexander Devol, Isaac Henson, William H. Harris, Sarah Harrison, Jane Thomas, Mary Ann Devol, Harriet Wright, Mary Harris, Celia Williams, Catharine Henson, Phebe Henson, and Charles Eaton.

The Zion M. E. churches differ from the African Methodist, in that they are governed by a bishop who holds office four years instead of for life.

They first held services in a school-house on the corner of Eighth street and Mechanics' lane, afterwards at the residence of Mr. Alexander Devol, on Middle street, until 1851, when they removed to their present house of worship.

The first pastor was the Rev. Leonard Collins ; he remained two years, and was followed by Rev. Messrs. H. Thompson, and James Simmons, who served a year each. Subsequently there have officiated Rev. Messrs. Dempsey, Canada, two years ; Peter Ross, two years ; Joseph Hicks, three years ; Clinton Leonard, one year ; Samuel M. Giles, two years ; W. B. Smith, two years ; Nathaniel Stubb, one year ; Lucas Sayler, two years ; Thomas Davis 6 months, since whom Rev. William B. Smith has had charge.

The church numbers 60 members. The Sunday school about 30 ; the superintendents have been Harrison Douglass, John Briggs, Abram Robinson, Charles Harrison, Emery Phelps, and John Ellis. The trustees are : Alfred Smith, John Ellis, Fountain Ellis, James Thomas, Wilson Turner, and William Douglass. Elisha Turner is clerk.

ST. MARY'S (CATHOLIC) CHURCH.

NO records were kept by any of the priests previous to the late Father Henmiss ; consequently but little and no very reliable data can be obtained of its early history.

Mr. John Burke, Patrick Gollagher, Patrick Cluney, Patrick Commerford, Peter O'Conner, John Ryan, Cormick McLaney, Thomas Murphy, Daniel O'Conner, James Gilman, Bernard Clark, Dennis Cavanagh, William McGarvey, Morris Buckley, Andrew Kerrigen, Philip Porter, James Higgins, and Michael McLaughlin, were among some of its earliest members.

The first settled pastor was the Rev. Father Larasey, through whose exertions a house of worship was erected on Allen street, on the right hand side, a few rods above the Dartmouth road. It was built in 1820, by Dudley Davenport, at a cost of about \$800. Bishop Cheverus, who preceded Bishop Fenwick in the diocese of Boston, delivered the introductory discourse. That house and the one which they now occupy were never consecrated ; the Catholics never consecrate a wooden house, nor a stone one until the expenses of building are all liquidated.

In April, 1849, they sold the house on Allen street and purchased the Universalist Church, corner of Fifth and School streets, for \$3,000. The former house was moved from the lot on which it stood and converted into two dwelling-houses which are contiguous. This lot was formerly used by the Catholics as a burial place ; it was given to the church by Patrick Cluney, now residing in Fall River. This person having subsequently fallen into rather poor circumstances, the church raised the sum of \$300 and presented him. The cemetery on

Kempton street was purchased during the pastorship of Father Henniss, and the dead removed to it from the old ground. It is under the care of the sexton, Mr. Edward McDonald, who has had that office for seven years.

In addition to Rev. Father Larasey, the following persons have officiated as priests: Rev. Messrs. Robert Woodley, P. Cannabar, Peter Connolley, Francis Kearnan, John Brady, Constantine Lee, James O'Reilly, James O'Beirne, James Maguire, Thomas McNulty, H. E. S. Henniss, J. P. Tallon, J. B. Chartier, C. M. Foley, and Thomas Sheahan.

Rev. Father Lawrence Stephen Mac Mahon, the present incumbent, was born in the province of New Brunswick, Dec. 26th, 1835. When four months old, his parents removed to Charlestown, Mass., to reside. He graduated at the high school of that city, and at the age of fifteen entered the College of the Holy Cross, Worcester, where he continued a year, when the building was burnt. He then went to Montreal, and was one year a student of Sulpician College of that city. From Sulpician College he went to St. Mary's College, Baltimore, where after a residence of some eighteen months, he was taken ill, and obliged to abandon study for a year. He was next three years at Aix, in the south of France, and subsequently graduated at Rome after a year's study. Returning to this country in 1860, he was engaged in parochial duty with Bishop Fitzpatrick, in Boston, at the cathedral parish, until July, 1862. The rebellion was then at its height, and Mr. Mac Mahon entered the service of his adopted country as chaplain of the 28th Mass. regiment. Having contracted a bilious fever in the army, he remained but a short time. In October, 1863, he went to Bridgewater, and Jan. 1, 1865, came to this city.

Mr. Mac Mahon is a gentleman of energy, and great executive ability, and a zealous laborer in behalf of his church. He is assisted by two priests, Rev. P. Ronan, lately a resident of Troy, N. Y., who has been here about one year, and Rev. J. Ignatius, a Portuguese, who

has recently been appointed to New Bedford. Both are young men and highly educated.

For a long time, owing to large congregations, necessity has been felt for a more commodious place of worship. Accordingly they, with the zeal and devotedness which characterize the Catholic church, early conceived the plan of erecting an elegant and spacious edifice for their accommodation. They labored most earnestly and indefatigably for several years, and when Mr. Mac Mahon came here, he found the original lot, containing 20,000 square feet, on the corner of Hillman and County streets, was paid for, and \$13,300 in the treasury. In May, 1865, he purchased of the heirs of Washington T. Walker, the house and lot, and another lot in the rear, for the sum of \$6,700; the additional purchase containing about 20,000 square feet more. The house was moved thirty feet west, to its present site, and is now used as the parsonage.

In May, 1866, they first broke ground, and in November of the same year, the corner stone was laid by the Right Rev. Bishop Williams; Rev. Father Haskins, of the House of the Angel Guardian, a Catholic school for orphans in Roxbury, delivered a discourse on the occasion. In 1867, the walls were two-thirds up, and it is calculated that the whole edifice will be roofed this season (1869,) although it will not be dedicated before 1870. The chapel was finished in 1868; it is named in honor of St. Patrick, and was dedicated in March of the present year.

The whole cost of the church, land, and parsonage house, up to the present time, has been upwards of \$60,000, of which sum \$35,700 has been raised since Father Mac Mahon came to this city.

The architect is P. C. Keeley, Esq., of Brooklyn, N. Y., and it promises to be one of the finest specimens of ecclesiastical architecture in this section of the country, and an ornament to the city.

This church has over 3,500 communicants, which

number, though large, is not surprising, as the parish includes the whole city and vicinity.

Special services are held for the Portuguese, of whom there are upwards of 800. We believe it is intended upon the completion of St. Lawrence Church, (as the new one is to be called,) that the old church will be transferred to the Portuguese. Father Ignatius is the officiating clergyman of this part of the congregation.

The Sabbath school numbers 550 members; it is under the superintendence of Maurice Walsh. Among its former superintendents were Messrs. James Dawson, James Kirwin, Murphy, Andrew Porter, and John Shay.

Connected with the church is a Temperance Society. The society was organized about five years since, and has been productive of great good in the community. Among its founders were Michael Kennedy, John Carroll, John Welsh, and others; it is especially indebted to John McCullough for its present prosperity. There are 160 members in the society; Mr. John Welsh is President, Michael Dugan Secretary, and John Carroll Treasurer.

The members of this church are with scarce an exception of foreign extraction. They are an industrious class, and many who came to this city very poor, have by their perseverance accumulated wealth, and attained a very respectable standing. The beautiful church they are erecting is a very high compliment to their perseverance and liberality. Nearly all are day laborers, or servants, and yet within a short time they have generously contributed a large amount, and under exceedingly discouraging circumstances.

BETHEL CHURCH.

THE first meeting to take into consideration the expediency of forming a society to promote the interests of seamen, was held at the Merchants' Insurance office, May 17th, 1830.

Stephen Merihew was chosen chairman, and H. G. O. Colby secretary. A committee consisting of Messrs. S. S. Smith, S. J. S. Vose, and J. F. Emerson, drew up a constitution, which, after several amendments, was adopted at the same meeting.

Jan. 28, 1831, a committee consisting of Messrs. B. Rodman, T. Riddell, and W. C. Nye, reported in favor of building a chapel for mariners. In May following, a house and lot, on what is now known as Bethel street, was purchased of Mary Rotch for \$1,400. At the first annual meeting of the society, held June 7, 1831, it was resolved that the form of worship should be perfectly unsectarian, and that all denominations should have the privilege of supplying the pulpit.

Services were first conducted in the old Town Hall every Sunday morning, each of the clergymen in the place officiating in turn. The first meeting was held Sunday, July 31, 1831. About this time the house which had been purchased was moved to the south part of the lot, and a chapel 45 by 40 feet was built by Mr. Shaw, from Bristol, R. I., under the direction of a committee consisting of Messrs. Samuel Rodman, Jr., T. Riddell, and W. W. Swain. An observatory was erected on the building by Mr. John Bailey, but it was subsequently removed, from apprehensions that the house was not strong enough to support it.

The first chaplain was the Rev. Enoch Mudge, who commenced his labors April 27, 1832. May 4th, the society was incorporated by Act of the General Court.

The Ladies' Branch was formed June 12, 1833. The late Mrs. James Arnold was chosen President, and Mrs. Thomas A. Greene Secretary. This branch has been instrumental in accomplishing great good. In the winter of 1836, a fair was held which has probably never been equalled in the city. The sum of \$1,800 was realized, of which one half was applied to liquidate a debt upon the Bethel. Shortly after, the Ladies' Clothing Store for seamen was established; it continued about four years, when, having accomplished its object in raising the standard of goods in quality and finish, it was given up.

Rev. Mr. Mudge resigned in July, 1844. On his removal, the society lost a faithful and efficient chaplain, and the seamen a kind and considerate friend and adviser.

His successor was the Rev. Moses How; ardently attached to his profession, with a full knowledge of the wants, temptations and peculiar idiosyncrasies of the sailor, he was a worthy successor of the lamented Mudge. He was connected with the society for fifteen years.

In August, 1857, Capt. David Shepherd bequeathed to the society \$500—but owing to some difficulty created by the heirs only \$400 was paid over.

Rev. James D. Butler was the next chaplain. He entered upon his duties April 15, 1859. He was born in this city, Oct. 21, 1809; he was himself a mariner for many years. In 1834 he was converted, and commenced studying for the ministry. In 1839, he became a member of the New England M. E. Conference, and was stationed at South Dartmouth, where he had been serving as local preacher for some time. He was chaplain of the society for seven years. Since his resignation, he has been in the itineracy. As a laborer he ranks high in his denomination, and his piety is of no ordinary cast. He is diligent and persevering in all his duties, and many revivals have resulted from his faithful preaching.

During the year 1860, the society lost one of its most steadfast and liberal friends, through the death of Mrs. James Arnold. She left a legacy of \$10,000. The so-

ciety is also indebted to her generosity for the building occupied as the Mariners' Home.

Rev. Samuel Fox succeeded Mr. Butler in 1863. He was born in London, England, in 1813, and emigrated to this country in 1832; it may be noticed as a singular coincidence, that the day he landed in New York, the Bethel in this city was dedicated. He led a seafaring life until 1838; at that time he became interested in religion, and determined to enter the ministry. He pursued his studies until 1843, supporting himself by teaching and book-keeping, when he commenced his ministerial life, which has continued ever since.

In December, 1865, the society received a legacy of \$1,000 from the estate of Hon. Chas. W. Morgan.

In March, 1866, the Bethel was partially destroyed by fire. The burnt portion was immediately rebuilt, and the whole edifice thoroughly repaired. July 26, 1867, the church was reopened with appropriate exercises—a sermon was preached on the occasion by Rev. L. B. Bates.

In consequence of the general decline of the shipping interests in the city, the society voted early in the present year to dispense with a special chaplain. The duties pertaining to the office not immediately referable to religious matters were transferred to an agent. Rev. B. S. Batchelor, of the Middle Street Christian Church, is at present acting in that capacity.

Hon. James Arnold, so long a friend of this as well as of all other benevolent institutions, bequeathed the sum of \$6,000 to the society.

The presidents of the society have been Samuel Rodman, Jr., James Arnold, William H. Taylor, Joseph C. Delano, Thomas A. Greene, and George Howland. The secretaries have been Jonathan Tuttle, William H. Taylor, Joseph Ricketson, James B. Congdon, F. A. Washburn, Edmund Rodman, and L. T. Willcox. The treasurers have been James Tripp, John R. Thornton, Joseph Tillinghast, Thomas Pope, Jr., Charles S. Randall, Jared Parkhurst, James B. Congdon, and F. A. Washburn.

GRACE CHURCH.

THE first meeting to take into consideration the establishment of "Protestant Episcopal worship" in this place, was held at Mechanics' Hall, Oct. 2, 1833. Divine service was performed on the occasion by Rev. Mark A. D. W. Howe, assisted by Rev. John West, of Newport, R. I. Among those present were Messrs. Cotting, J. R. Shiverick, William T. Hawes, John Fuller, Brigham, Cannon, Carr, Nye, Stephenson, P. T. Mumford, B. Mumford, and others. The meeting chose the following wardens: Pardon T. Mumford, senior, and J. G. Hawes, junior. Messrs. Joseph R. Shiverick, James Cannon, John Fuller, Francis L. Brigham, Green Carr, and Benjamin Mumford were chosen vestrymen, and Benjamin Mumford was elected clerk and treasurer.

The name which the society adopted as its formation, was CHRIST'S CHURCH, but it was afterwards deemed expedient to change it, as other societies in the town had been incorporated under the names of *Christian churches*, which were Unitarian in their sentiments, and might lead those unacquainted with their articles of faith into error, and thereby injure their cause. It therefore assumed the name of GRACE CHURCH.

The society first worshipped in the church now occupied by the Second Adventists, on Kempton street, which was then located on Middle street—having since been moved to its present site. The first rector was Rev. N. T. Bent, who commenced his ministrations about the time of the society's organization, and continued the pastoral relation until November 19, 1838, when he resigned. Mr. Bent was a man of marked ability and an able and eloquent religious teacher.

The successor of Mr. Bent was Rev. T. W. Snow, who assumed the rectorship soon after his withdrawal. Mr. Snow resigned in August, 1841. In October, 1841, Rev. T. Lambert was invited to preach for the society, which invitation he accepted. February 7, 1842, an invitation was extended to him to accept the rectorship, with which he was unable to comply, holding the position of chaplain in the navy, and being absent by permission of the department. He continued to preach for the society, and in March, 1844, accepted an invitation to become its pastor, still continuing his connection with the navy department; but in November, 1845, being ordered into active service, he consequently dissolved the pastoral relation.

During Mr. Lambert's ministrations, the society was prospered in all of its interests. The church increased rapidly in numbers; the congregations were large and attentive.

April 16, 1846, an invitation was extended to Rev. T. W. Snow to resume the rectorship, which, in the language of the records, he "promptly declined." Shortly after, Rev. Samuel P. Parker was invited to the rectorship, but declined it.

In May, 1848, Rev. S. Horton became rector of the church. From the resignation of Mr. Lambert up to this date, the society had had no regular pastor. Religious services were occasionally held at the church, such clergymen officiating as the occasion might present. Mr. Horton continued with the society till the Fall of 1851. He was a sound and earnest-minded man, and distinguished by his sterling common sense. He had a kind heart and was extremely active in all benevolent enterprises. His ministry was very successful.

The church remained without a settled rector until Sept. 13, 1852, when Rev. Charles W. Homer accepted an invitation to become its pastor.

Mr. Homer resigned in 1854; after leaving this city, he resided for a time in western New York; he is now rector of a new parish in Brooklyn, N. Y.

During the last year of his rectorship, an attempt was made to form a new parish, which held meetings for a short time with lay reading.

On retirement of Mr. Homer, the parish again remained vacant until the Spring of 1855, when Rev. Spencer M. Rice was invited to take charge. On his accession the parish was again entirely re-united.

Mr. Rice was very much beloved; the utmost harmony and good feeling prevailed, and though not possessing in a signal degree those glittering powers of oratory, yet his sympathy and kind-hearted interest in the affairs of his people, his Christian-like and gentlemanly bearing in all his relations with them won their esteem and endeared him to all. Under his direction the church very largely increased, and a renewed life and spirit was infused into it.

During Mr. Rice's rectorship, the house of worship occupied by the society was entirely remodelled. The two towers were removed, and the exterior rendered much more plain, while the interior was very much beautified. The expense of these alterations amounted to upwards of \$7,000.

To the regret of the whole parish, Rev. Mr. Rice resigned in the Spring of 1860.

Sept. 3, 1860, Rev. Dr. Tustin was called to the rectorship. Dr. Tustin was a man of more than ordinary intellectual culture and learning, and is regarded as one of the ablest clergymen of this denomination. He is now rector of a very large and influential church at Grand Rapids, Mich.

Dr. Tustin resigned in the Spring of 1862, and in September of the same year, Rev. Dr. Mulchahey, the late incumbent, previously rector of Christ Church, Troy, N. Y., was installed.

During his rectorship, the vestry purchased the lot in the rear of the church, to the north, running through to Ricketson's court, with the large frame house upon it, which is now used for the sabbath school. The cost of this purchase was \$3,000, and it is intended at some

future time to erect a handsome stone edifice, the plan of which has been already obtained from the celebrated architect, Mr. Upjohn.

During the past year, at the desire of the rector, the sittings in the church have been made free. The expenses of the society are met by voluntary pledges, and it is proper to state that the amount thus raised is nearly \$1,000 more than it was under the old arrangement.

The membership is upwards of 200; that of the Sunday school, 191; connected with it is an infant class numbering 60 pupils. The school is under the superintendence of the rector.

Dr. Mulchahey resigned a short time since, having accepted a call to a church at Toledo, Ohio.

The church edifice was built in 1836, and consecrated by the Right Reverend Bishop of the diocese. In the Summer of 1853, the property was sold at auction, the society proposing to erect a stone chapel on County street; the design was afterward abandoned and the property purchased back.

Among those who have officiated as clerks of the society, we notice the names of Messrs. S. D. Stevenson, Daniel Ricketson, William T. Hawes, Stephen G. Driscoll, Timothy Ingraham, C. W. Chapman, Cornelius Howland, C. D. Stickney, and W. O. Woodman. The other officers are—Wardens, Samuel Leonard, Jr., senior, and Christopher A. Church, junior. Vestrymen, C. D. Stickney, W. S. Cobb, Charles W. Hurl, Henry Howard, and Lemuel T. Willcox; the latter is also treasurer.

THE UNIVERSALIST CHURCH.

REV. HOSEA BALLOU preached the first Universalist sermon in this place more than forty years ago, in a carpenter shop owned by Dudley Davenport, which stood on the site now occupied by the Trinitarian Church. Subsequently occasional services were held, but very irregularly, and no permanent organization was attempted until April 19th, 1835, when a meeting was held at the Town Hall, at which a committee was appointed to procure a site for a church. It purchased a lot on the corner of School and Fifth streets, and a church was built by Dudley Davenport, at a cost of \$6,500.

Jonathan Smith, Wm. Gates, Asa Peirce, Nathan Burgess, Lothrop Foster, Jr., Slocum Allen, Seth McFarlin, Reed Haskins, Bartlett Allen, James Mills, Caleb Thaxter, Wm. Bates, Stephen Spooner, Otis Manchester, Wright Brownell, Daniel Wadsworth, James Foster, Isaiah D. Foster, Sylvanus Churchill, and Dudley Davenport, were among the original members.

Previous to the completion of this edifice, Rev. John M. Spear was engaged temporarily to preach in the Town Hall, and permanently installed as pastor, April, 1836. In September following the house was dedicated, Rev. Hosea Ballou preaching the sermon. Mr. Spear retained his post until September, 1841. He was succeeded by Rev. L. S. Sadler, who preached for the society only six months; and was followed by Rev. Mr. Farnsworth, who continued his ministry till October, 1846; after which the Rev. Silas S. Fletcher officiated as pastor to the satisfaction of the society, until 1849, when Rev. Mr. Waldo assumed the pastoral charge. In the Spring of 1849, owing to the removal of a number

of its members, and some embarrassment in its financial affairs, it became necessary to sell the church edifice, and the society lost its existence.

During the Summer of 1851, an effort was made to reorganize the church, and in the Fall of the same year, Rev. H. Van Campen was invited to preach permanently. On the 15th of November, a legal meeting was convened in Sears Hall, and a new society, numbering 24 members, was formed.

During the second year of Mr. Van Campen's pastorate, he gave notice of his resignation to take effect at the close of that year. His services were however, continued until the commencement of 1854, when Rev. Mr. Stevenson, of Chelsea, became pastor. He remained three years. During the second year, the church on William street was erected. Services were held in the vestry, June 3d, but the building was not finished until some two months later; it was dedicated August 15th, 1855, sermon by the pastor. The whole cost was \$10,000; it was all paid for at that time, and has ever been free from debt. Mr. Stevenson's ministry was prosperous, and closed with the regrets of the parish.

The next pastor was the Rev. J. J. Twiss, who commenced his ministry Dec. 20th, 1857, and continued until September, 1859. His ministry was eminently successful; the society was reorganized, and large accessions were made to the membership. Mr. Twiss removed to Lowell, where he continues to reside.

Rev. T. E. St. John, formerly professor of anatomy and physiology in the Eclectic Medical College, Cincinnati, was the next settled pastor. His ministry began Oct. 23, 1859, and continued about three years. After leaving this city, he went to Worcester; in 1866, he took charge of the Church of the Redeemer, Chicago, but after a short time returned to Worcester. His superior qualifications for the pulpit have abundantly proved the wisdom of his changing from the medical to the clerical profession.

Jan. 11th, 1863, Rev. S. L. Roripaugh accepted the

pastorship. He was a sound and faithful Christian minister, but in this climate was so affected with asthma as to labor with great suffering. He closed his ministry beloved by all and having the earnest sympathy of the parish.

His successor was Rev. George W. Skinner, who entered upon his duties Jan. 1, 1865. He was not so successful as to meet the expectations of the parish, and near the close of the year he withdrew.

His successor, supplying from the second sabbath in January, 1866, to April 1st, when his settled ministry began, was the present incumbent, Rev. I. C. Knowlton. He was born in Liberty, Waldo county, Maine, Sept. 6, 1819. He first commenced preaching in Albion, Maine, and in 1845 was settled at Durham, in that state. He remained five years, and then went to Lewiston Falls, where he was one year; then to Hampden, three years; then seven years at Old Town, above Bangor; from there to Keene, N. H., two years; then at the Broadway Church, South Boston, whence he came to New Bedford.

Mr. Knowlton is a man of excellent judgment and good practical sense. He will be very long remembered in this city for the active part he took in originating the Sunday evening free meetings at Liberty Hall. The church has prospered greatly during his pastorship, and was never in so flourishing a condition. The Sunday school numbers 150; B. F. Brownell is the superintendent. Among others who have had charge of the school are Messrs. T. J. Eagleton, Wm. Gates, A. Marsh, D. Sylvester, H. Van Campen, Wm. Hall, J. Forbes, and Paul Sherman.

Those who have officiated as clerks of the society are Asa Peirce, James Hammett, Elisha G. Burgess, Harrison G. Lowell, and H. Van Campen.

THE SECOND ADVENT CHURCH.

IN the Spring of 1840, William Miller, of New York, visited this place and delivered a course of lectures at the North Christian Church, on the "Second Coming of Christ." Mr. Miller undertook to show from the prophetic writings and history, that this event was near at hand and would actually transpire between March, 1843, and March, 1844, but without any positive assignment of the day or hour. This doctrine, though not received by any of the churches, nevertheless found supporters, and these withdrew from their respective societies, and hired the upper part of a small building on North Second street, near the marble yard of Joseph Allen, and commenced holding free meetings.

Among these were Francis Whitton, Ellery Records, Henry V. Davis, William B. King, William Gifford, Stephen D. Jordan, Dr. Baker, Asa Coombs, Curtis Gammons, Pardon Potter, James Baxter, Hattil Kelley, Jeremiah Tripp, John F. Vinal, and John Gammons. Their numbers increased so rapidly that in the Spring of 1843, Cummings Hall, on Cheapside, was leased. The services here were conducted by Messrs. John Phillips, Hervey of New Hampshire, J. S. White, Hutchinson of Canada, James Taylor, of this city, John Howell, Timothy Cole, F. G. Brown, Jacob Weston, and W. S. Campbell. During the Summer of 1843, a large camp-meeting was held at Myrick's grove, which continued ten days and was attended by vast numbers.

Soon after this they relinquished Cummings Hall; meetings were then held in private houses until the Summer of 1845, when they engaged Sears Hall. The services at this place were conducted by Elders Edwin Burnham, O. R. Fassett, Bliss, J. S. White, and F. G. Brown.


In 1847 the congregation removed to the "Penny-royal meeting-house," so called, which they have occupied until the present time.

The first settled pastor was Elder Joseph Turner, who officiated eighteen months. The next was Elder J. B. Cook, who began in 1848, and continued three years. Rev. B. S. Batchelor then had charge from March, 1851, to the Summer of 1855. There was no settled minister for some time after this. At length Elders F. H. Berick and J. B. Couch were employed as alternate pastors, preaching a month each, and so continued eighteen months. March 10, 1856, the church was reorganized. Asa Dunham was chosen clerk, and Otis Irish treasurer. During this year Elders Miles Grant, Matthew Batchelor, and J. B. Cook supplied the pulpit. Elders Burnham, Hemmingway, Ross, Berick, Couch, and others, preached to them at various times until June, 1862, when Elder Walter Pratt was settled as pastor; he continued a year, and then withdrew on account of bad health. During the next year, Miles Grant lectured a short time in Pierian Hall; Elders Libbey, Hastings, Williams, and others, supplied the pulpit. Dec. 3, 1867, Elders Ross and Matthew Batchelor were engaged as alternate pastors, and preached a month each until October, 1868, except during March, when Elder Samuel Thurber officiated. Since the termination of this joint ministry, the pulpit has been supplied by various individuals, among whom were Elders Berick, Campbell, J. S. White, Phetteplace, and Ross. Early in the present year, Miles Grant lectured in City Hall to crowded audiences.

The membership numbers 162; that of the Sunday school averages 40. The superintendents have been John F. Vinal, Phineas White, Jr., James E. Stanton, Asa Dunham, H. V. Davis, and George W. Maker.

The deacons have been Levi Macomber, Joseph Howland, H. V. Davis, and E. E. Church. Among the clerks were Asa Dunham, Otis Irish, and Phineas White, Jr.; the present clerk is Mr. James Harding.

EXTINCT CHURCHES.

HE following churches once having an existence in this city, are now extinct:

THIRD CHRISTIAN CHURCH.

This church was organized in 1826. It was known as the African Christian until 1840, when the name was changed to Third Christian. The house of worship was on Middle street, and was dedicated June 24th, 1830, sermon by Elder William Quinn. Shortly after the society was admitted to the Christian Connection. The names of those constituting the church were John Christopher, Joseph Antone, N. Anderson, Moses Sheppard, Samuel Wilson, Charles R. Cook, Samuel Richards, Ruth Johnson, Dinah Farmer, Rebecca Bailey, Sally Antone, Margaret Sheperd, Catharine Dixon, Jane Fute, Avis Williams, Charlotte Cook, and Abby Christopher.

The following were the pastors: Rev. Messrs. Washington Christian, Jacob Perry, Isaac Smith, Luke Waldron, Haves, Anthony, Henson, Francis, Sunrise, Beman, and J. B. Smith.

To meet the expenses of repairs, the property was mortgaged to the Five Cents Savings Bank, which foreclosed the mortgage in 1859, and the church became extinct. During the latter part of its existence, it was known as the Freewill Baptist Church.

CANNONVILLE UNION CHURCH

Was organized through the efforts of Messrs. Edward S. Cannon, Charles Cannon, W. H. Sturtevant, Ellis Bartlett, Isaac Bolles, and George W. Hathaway. A house of worship was built by William Wilcox, costing \$1,000,

of which sum \$750 was raised by Messrs. Cannon. It was dedicated Dec. 9th, 1841, sermon by Rev. G. F. Pool. In the Spring of 1842, a church was formed, having a membership of 42. In August of the same year, a committee headed by Benj. Rodman, Esq., undertook the task of breaking up the dens of vice at "Harddig," in the vicinity of the church. They visited the house of one Joel Terrel, whose brother Albert figured extensively in our criminal annals for the murder of Maria Bickford; here they held very affecting religious services. They continued their efforts for six weeks, when the task was accomplished, and the great moral maelstrom was closed. Among those who took an active part in these meetings was Rev. Ephraim Peabody.

The first settled pastor was Rev. Edward H. Hatfield, whose ministry began in 1849. He continued only six months; supplies were then procured until the next session of conference, when Rev. Charles Noble was sent to the church. After a year's service he gave up the keys to Mr. Cannon, and conference relinquished the station. Mr. Cannon then employed Rev. W. H. Sturtevant, paying him his salary out of his own pocket. In April, 1852, Rev. Mr. Tripp, a Baptist clergyman, took charge, and remained until the February following. From that time there has been no regular pastor; services are held occasionally as opportunity offers.

It is hardly necessary to state that Mr. Edward S. Cannon was the main-spring of this church. He has long been known as one of the most liberal and active members of the religious community; hence all the calls which he has found necessary to make upon our citizens for aid in the prosecution of his truly Christian labors, have been responded to with a commendable alacrity and generosity.

CENTRE CHURCH

Was organized Feb. 12, 1845. The following were some of the original members: James H. Collins, Wm. H. Stowell, Isaac Bly, David Ilsley, Prentiss W. Cobb, Benj. G. Wilson, Robert Luscomb, Wm. Bly, Ruth Bly, Deborah Simmons, and Eliza Tubbs.

It was at first attempted to form a church of the Christian denomination, but the clergymen invited to do this declining, invitations were extended to Rev. Messrs. Ephraim Peabody, Davis, and E. B. Hall of Providence, by whom the society was organized. Rev. Charles Morgridge was the first pastor; he preached until March, 1845. The next was Rev. Jonathan Brown, of Naples, N. Y., who officiated about three years without much success. The church then voted not to employ any but Unitarian ministers. In October, 1848, Rev. Moses G. Thomas was installed. His pastorship continued until 1854, when the financial affairs of the church became so full of embarrassment that it was voted to disband.

THE MOUNT PLEASANT CHURCH

Owed its origin to Noah Tripp and some twenty-two others from the Pleasant Street Church. The house was built in 1852. In the commencement it was proposed to make it free to all denominations, but it was afterwards deemed necessary to organize as a Methodist church, which was done April 19, 1854. The first pastor was Rev. E. W. Dunbar, who has since become so notorious. He was followed by Rev. Messrs. Gavitt, Hinks, Worthing, and Hamlen, who preached a year each. The house was then sold to the Baptists, who held services but a short time. The building now belongs to Benj. Rodman, Esq., and is occupied by a Sunday school connected with the Pleasant Street church.

SOCIETY OF FRIENDS.

MEETINGS were first held in the "Village of Bedford," in 1772; but we learn that they were held at the Head-of-the River, as early as 1725, and a portion of the meeting-house now occupied by the Friends there, was built in 1727.

They first met here in a school house, which stood upon a rock just east of the north-east corner of School and Third streets. This was the only place of worship in the village for some years. A larger house was built in 1785, upon the lot where the present neat and commodious brick house now stands, on Spring street. The latter was built in 1822, and the former house was purchased by Nathan Johnson, and now stands on the south-west corner of Spring and Seventh streets, having been converted into a dwelling house.

These comprise most of the early Friends: Joseph Rotch and his son William Rotch, senior, Joseph Russell, (who owned the principal portion of the place south of Elm street,) William Russell, (who emigrated from Nantucket and lived to a very advanced age, being nearly a hundred years old at his death—he built the fourth house in the village, which is standing on the corner of School and Water streets,) Seth Russell, (the father of Seth and Charles Russell, whose residence was on the west side of Water street, the next building north of the brick block on the corner, and is now standing,) Benjamin Taber, (grand-father of William C. Taber, who built one of the three first houses in the village,) Joseph Austin, (the first latter,) Matthew Howland, (father of George Howland, deceased,) and Daniel Ricketson, (father of Joseph Ricketson, who was for so many years cashier of the Commercial Bank.)

Subsequently we find as members, the following distinguished citizens : Abraham Smith, William Rotch, Jr., and his brother Thomas, Samuel Rodman, Thomas Hazard, Elisha Thornton, John Howland, (father of Capt. James Howland,) Humphrey Russell, William Sawyer Wall, (father of Wm. A. Wall, the celebrated artist of this city,) and Cornelius Howland.

The preachers of whom we have knowledge, are Thomas Rotch, James Davis, Elisha Thornton, Job Chaloner, Lydia Rotch, (afterwards Dean,) Mary Card, Deborah Otis, and Joseph Davis. The above persons are deceased. There are still living : Susan, Rhoda, and Rachel Howland, Susan R. Smith, Mary Shove, Rhoda H. Taber, Josiah Holmes, Jr.

The first clerk of whom we have any information, is Caleb Greene. He was succeeded by Abraham Sherman, Jr., who held the post twenty-six years. The next was William C. Taber, who officiated nineteen years ; after him Charles R. Tucker and Matthew Howland served a short time when he was again chosen, and is at present acting in that capacity.

The former elders of the society were Caleb Greene, William Rotch, William Rotch, Jr., Francis Taber, Barnabas Taber, and Abraham Sherman, Jr., W. C. Taber, W. P. Howland, Charles R. Tucker, Matthew Howland, and Seth K. Akin.

From 1815 to 1820, the meeting was the largest it has been at any period of its history. The present membership is about 230. Quarterly meetings are held here twice a year for the Friends of Sandwich Quarterly Meeting, of which New Bedford forms a part.

Edmund Gardner is said to be the oldest member of this meeting now living.

The oldest record of any meeting of Friends in this country, bears date of 1672, and was held at Sandwich. This ancient document is preserved with the records of the society in this city.

In the year 1846, 6th mo., a separation took place within the limits of the N. E. Yearly Meeting, and 500 established themselves as a distinct organization. They dissented from the views of Joseph John Gurney, an eminent English preacher, who had been in this country a few years previous, whose doctrines they considered were not Orthodox; and as the society at large countenanced him, they established meetings of their own in several places. John Wilbur, of East Greenwich, a distinguished minister, seems to have taken the lead somewhat in this movement. The principal persons in this place who withdrew, were Job Eddy, Francis Taber, Francis Taber, Jr., George M. Eddy, Gideon Wilbur, and George F. Barnard.

They erected a neat and commodious house on Fifth street, the cost of which was about \$3,000; of which sum, it is understood, Job Eddy contributed \$1,000.

OBITUARIES.

REV. WHEELOCK CRAIG was born in Augusta, Me., July 11, 1824. He was son of Elias and Eliza (Wheelock) Craig. His mother was daughter of James Wheelock, and granddaughter of Rev. Dr. Eleazer Wheelock, first President of Dartmouth College. Mr. Craig lived in Augusta until he entered Bowdoin College, where he graduated in 1843. He entered the Theological Seminary at Bangor, Me., where he graduated in 1847, although the last year he studied in private, while teaching. He then became teacher of the High school in Augusta, and, in the Spring of 1847, principal of the Boys' Academy in Portland. In both these situations he was remarkably successful. On the ninth day of August, 1849, he was ordained pastor of the second church in Newcastle, Me., where he remained little more than a year, being called to the pastorate of the Trinitarian Church in this city. He was dismissed from Newcastle, Nov. 4, 1850, and installed in New Bedford, Dec. 4. He was pastor of this church at the time of his death, which took place November 28, 1868, at Neufchatel, Switzerland.

Mr. Craig was distinguished for accurate and critical scholarship, and as a clear thinker, and sound theologian. In 1858, he was invited to the professorship of modern languages at Bowdoin College, but preferred to remain in his pastorate, where he was distinguished for a faithful and untiring fulfillment of its duties. In the great revival of 1857-9, his church was the place of the union daily prayer-meetings, where he presided every morning for many months. The results of that revival added many to his church. It is probable that his unceasing labors in that revival laid the foundation of the disease of which he finally died.

Having been in poor health for many months, in the Spring of 1868, his parishioners provided for a tour in Europe, in the hope that the rest and recreation would restore him. He sailed from New York, May 23, landing in Ireland. After travelling extensively in that country, he visited England, Scotland, Germany, Switzerland, and Italy. His health appeared to improve until his travels in Italy. Being there rather severely ill, he hastened back to Switzerland for the winter, but after several weeks of decline, he died at Neufchatel, surrounded by the warm friends he had made, and in perfect peace. His remains were brought home, and he was buried from his own church, Dec. 24, 1868. Rev. Dr. Webb, of Boston, (formerly of Augusta, Me.,) and Rev. J. O. Means, of Roxbury, made the addresses, and many of his ministerial brethren were present. He left a large circle of friends and an attached church. His readiness to work in every good enterprise, had made his life here one of great usefulness, and his death widely lamented.

Mr. Craig had published only sermons. The following is a list :

Legislation as an Implement of Moral Reform ; a sermon preached in the Trinitarian Church, New Bedford, Oct. 4, 1857.

Our Duties at this Crisis. Preached in the same church, April 21, 1861.

Mr. Craig married, January 1, 1851, Lewis S., daughter of Dr. Cyrus and Louisa (Fiske) Briggs, of Augusta, Me., and left one daughter.

REV. TIMOTHY STOWE,

Late pastor of the Pacific Congregational Church, was born in Dedham, Mass., Sept. 6, 1824, and died in New Bedford Aug. 11, 1866.

His father's name was Joseph Stowe, and the son shared his labors upon the farm until he went away to

school. His mother, Mrs. Sarah Stowe, was a woman of fervent piety, and had great influence in shaping the character and subsequent course of her son. He became a Christian, it is thought, very early in life, but did not make a public profession of religion until he was twenty years old, or May, 1855. His preparation for college was commenced at home, and finished at Andover. Having entered Amherst College, he attained distinction as a scholar, and it is a mark of his personal popularity as well as his standing in scholarship, that his class were unanimously in favor of conferring the valedictory upon him at his graduation in 1847.

He studied theology at Andover, and graduated from the seminary in 1850. For two years he was unable to preach from weakness of voice, which time was mostly spent at his home in Dedham.

In 1852, he came to New Redford and supplied the pulpit of the Pacific Church until April 11, 1854, when he was ordained as its pastor. Jan. 5, 1860, he was married to Hannah Mary, daughter of Mr. I. D. Hall, of this city. She and two children survive him.

His relation as pastor of the Pacific Church was sustained until his death. His ministerial life therefore, of fourteen years, was wholly in connection with this church. But twenty-one of the present membership were connected with the church when Mr. Stowe came. During his pastorate seventy joined the church by profession, and fifty-nine by letter.

The distinguishing character of Mr. Stowe's preaching was *earnestness*. This, however, was not put on in the pulpit, for it was equally apparent in his intercourse with his people. His pastoral influence was very great, and contributed much to his usefulness. Kind, genial and sympathetic, he drew to himself many personal friends over whom his influence was talismanic. Many of his church and congregation felt that he was a brother to them. This influence seemed to be sought and used for a religious end. He was continually urging the claims of Christ upon the unconverted. Said a prominent member

of his church, who was led to Christ through his instrumentality, "he would never let me alone."

His ministerial character and influence were likewise a growth, not one dead level from the beginning to the end of his ministry. His disciplined mind and scholarly taste, under the guidance of God's grace, gave a comely development to the noble traits of manhood, and made a true Christian gentleman. One who knew him intimately says that in the last years of his life, he seemed to make it his special aim to exhibit the spirit of Christ. He was constant in his attentions to the sick and the aged among his people, opened his ear to every trouble, temporal or spiritual, and thus carried their sorrows. His usefulness was not confined to his own church, but the community at large more and more appreciated his worth. This fact is attested by an extract from a notice published soon after his decease in one of the daily papers of the city,—“Mr. Stowe was a model pastor, a preacher of good ability, a ripe scholar, and a consistent and strictly conscientious Christian. He made it a point to be personally acquainted with every member of his church and congregation, and all can testify to the faithfulness of his labors. He took great interest in all church gatherings, whether for a religious, business or social nature. He was a man for the public; identified with the temperance and other reforms, interested in educational matters, and was for six years a member of the school committee, and for three years chairman of the board (there was then no superintendent,) and his death is a loss to the community. A firm believer in his own particular faith, he was yet possessed of no bigoted feeling, and had many warm friends outside the Congregational church, and being eminently kind and genial, was loved and respected by all who had the pleasure of his acquaintance.”

His virtues are well summed up in the following sentence taken from a sermon preached by Rev. Wheelock Craig in Pacific Church the sabbath following his funeral. “What all of us will always recall at the mention of his

name will be that magnetic atmosphere of a holy life which invested him, that comeliness of high breeding as a finished gentleman, that mental soundness and discipline, that precision and exactness of thorough scholarship, that tenderness of sensibility and warmth of affection, that elevation of deportment, that devotion to his sacred calling and to all duty, that consecration to Christ, that clerical assiduity, that love for his flock, that charity for mankind, that guileless, blameless discretion and careful considerateness which made him so bright a light in the world, and one to shine in the world to come, as the stars forever and ever."

Mr. Stowe was taken away in the midst of his usefulness. He went into the army as delegate of the Christian Commission, but contracted fever and soon returned. His health was impaired, the malaria did not leave his system, and aggravated an attack of dysentery in the Summer of 1866, from which he died. When aware that his departure was at hand, he said he had nothing to do, as he had completed his preparations for the future. His last hours therefore were those of peace in Jesus.

REV. DANIEL WEBB.

This distinguished minister was born in Canterbury, Connecticut, April 13, 1778, during one of the darkest and gloomiest periods of the revolutionary war. He was converted in 1797; in the Spring of 1798, he went with Rev. John Nichols on the New London circuit as an exhorter. His first attempt at preaching was in the town of Hebron, from Rev. xxii, 9: "Worship God." He next went to the Middletown circuit, where he travelled under the Rev. Shadrach Bostwick. At the session of the New England Conference held at Granville, Mass., in 1798, he was admitted on trial, and was appointed on the Granville circuit along with Rev. Ezekiel Canfield. This circuit was 200 miles in circum-

ference, and at every round the preachers had to cross the Green Mountains twice, often rendered almost impassable by the deep snows of mid winter. In 1799, he was stationed at Martha's Vineyard, but before he could reach his charge, he was transferred to Sandwich, where he remained but three months, and then removed to Hawke, now Danville, in the south-eastern part of New Hampshire. Next year (1800) at the Conference at Lynn, he was admitted to full connection, and ordained deacon. This Conference sent him to the then remote appointment of Norridgewock, Maine, where his labors were attended with good success. In June, 1801, he was married to Miss Elizabeth Williams, daughter of Capt. Joseph Williams, of Hawke, N. H. During this year and the following, he was on the Merrimack circuit. At the Conference of 1803, held at Monmouth, he was ordained elder and sent to Marblehead; he was next one year at Hawke, N. H., and was then two years at Lynn. In 1807, he was sent to Boston, to the Broomfield Street Church, along with Rev. George Pickering. He continued in Boston two years, Rev. Martin Ruter acting as his colleague during the second year. In 1809-10 he was at Newport; in 1811, being in rather poor health, he held a supernumerary relation to Conference, preaching at Newport and vicinity. In 1812-13, he was stationed at Lynn, Rev. Messrs. Joshua Soule and E. Hedding, both subsequently bishops of the Methodist Episcopal church, acting as his colleagues.

In 1814, he located at Newport, and for nine years performed the equally responsible and arduous duties of preacher and school master. In 1823, he renewed his connection with Conference, which continued him at Newport two years longer. In 1825, he was at Providence. In 1826, at Springfield, and in 1827, in Boston as publisher of Zion's Herald, which in the following year was sold and removed to New York. In 1827-8, he was at Nantucket, next one year in Fall River, afterwards two years at the old Elm Street Church, New Bedford. From 1833 to 1836, he was Presiding Elder

of this district, and in 1837, was succeeded by Rev. Frederick Upham, and removed to New London, where he preached a year.

His next appointments were Charlestown, New Bedford Fourth Street, and Watertown, preaching a year in each place. In the latter he was taken sick, and in 1841 was superannuated, although he preached occasionally during the year at Danvers. He was next one year at Ipswich, and two in Little Compton, where he was instrumental in organizing a church.

In 1848-9, he preached in West Bridgewater; after this he was for several years without a regular station, being in rather poor health and suffering from the infirmities of old age. In 1856, Conference placed him in charge of the church at Barnstable, where he was much respected and beloved; by various arrangements he was allowed to remain there until 1862. During the next year, he was superannuated and withdrawn from the active labors of the ministry, after an effective service of sixty-five years, and having had for some time the enviable reputation of being the oldest efficient Methodist minister in the world.

He was a member of the first delegated General Conference of 1812, of that of 1832, and 1836; and finally when in his 75th year, he was elected to that of 1852, which met in the Broomfield Street Church, Boston, where he had been pastor forty-five years before.

The death of this venerable and pious minister, occurred March 6th, 1867, at Barnstable. His funeral was attended from the County Street Church, New Bedford, where in the presence of his children and a large concourse of friends, Dr. Upham preached an appropriate discourse. He had been a faithful laborer, zealously devoted to the cause, and his end like his protracted life, was holy and peaceful.

[We are indebted for most of the material of the above notice, to the sketch of Mr. Webb, written by Rev. S. W. Coggeshall.]

REV. HENRY E. S. HENNISS.

Henry E. S. Henniss was born in the city of Philadelphia, of Irish parents, and received his early education in the schools of that city. After completing the usual course, he sought and received employment in the office of the Philadelphia City Item, and speedily rose to the position of assistant editor of that paper. But having determined to enter the ministry, he repaired, in 1847, to the College of the Holy Cross, at Worcester, where for two years he followed the ordinary preparatory course. He continued to pursue his studies at the Sulpician Seminary in Montreal, where after a sojourn of three years and a half, he was ordained a priest in December, of 1852. His application to his studies had weakened his constitution, and he was taken from a sick bed to receive holy orders. His disease was never entirely cured, and was the remote occasion of his death. His first appointment was to Salem, in this state, whither he was sent as assistant to Rev. Mr. Conway. Having spent a year in the faithful discharge of the usual routine of ministerial duties, he was promoted to the charge of St. Mary's parish in this city, in the month of December, 1853. The affairs of the parish were then somewhat disarranged, and Mr. Henniss who had a rare faculty for organizing, was peculiarly well adapted to bring order out of confusion. He was a man of great energy, enterprise and foresight, and he labored with untiring zeal to develop and build up the different interests of his parish, and to lay the foundation for its present prosperity. A few months after his appointment, in 1854, the rapid increase of Catholics in New Bedford made an enlargement of church accommodations absolutely imperative. Mr. Henniss proceeded to supply the want by the erection of galleries and an addition to the south side of the edifice. By these improvements, he nearly doubled the sitting capacity of the church. In the same year he purchased seven acres of land in Dartmouth for a new cemetery. He had the

grounds graded and regularly laid out, and the whole enclosed with a neat, substantial stone wall. In 1856, all the bodies interred in the old cemetery on Allen street, were removed to the new one in Dartmouth. Notwithstanding the enlargement of the old church on Fifth street, the constant increase of Catholics warned Mr. Henniss of the time when a more spacious edifice would be needed, and with his accustomed foresight, he took his measures in advance. He selected the vacant lot on the south-west corner of County and Hillman streets, comprising one-half the lot, on which the new Catholic church is now in process of erection. The land was bought of the late Dr. Lyman Bartlett, and the purchase money amounted to \$5,500. This was considered a hazardous venture in those days, but the congregation of St. Mary's, stimulated by their pastor, liquidated the debt in a single year. The purchase of this lot was the last important enterprise of Mr. Henniss. For several years he had been suffering under the attacks of the terrible scourge of our climate, consumption, and he had maintained the small share of health which he enjoyed only by the most unremitting care and vigilance. But the disease made such rapid progress as to incapacitate him from all active duty, and he spent the few months which remained to him of life, in preparation for the final change.

The character of Father Henniss was a rare combination of admirable qualities. Its most prominent trait was a noble affability which won all hearts. He was a polished man of the world, and at the same time a model clergyman. He was greatly beloved by his own people, and possessed in a remarkable degree the confidence and esteem of his fellow-citizens of all denominations. Endowed with practical business talent of no common order, in spite of the extensive improvements he had made, he left his congregation unincumbered with debt. His death occurred Sept. 13th, 1859, in the sixth year of his pastorate, and the 37th year of his age.

REV. FATHER TALLON.

Joseph Patrick Tallon was born in County Carlow, Ireland, and came to this country in the fifth or sixth year of his age. He received his preliminary education in the primary and grammar schools of Boston, where his parents had settled. Showing signs of a vocation to the ecclesiastical state, he was sent to Canada where he spent the whole of the time devoted to the preparatory training, with the exception of the latter part of 1851, and the first half of 1852, during which he studied at the College of the Holy Cross in Worcester. He received ordination at Montreal, in June, 1856. After a few month's labor in Boston and Charlestown, he was appointed in the beginning of February, 1857, assistant pastor of St. Mary's Church in this city. The long-continued illness of Father Henniss necessarily threw upon his assistant a more than ordinary share of parochial duty, and the frequent absences of the former in quest of health, devolved upon Mr. Tallon the responsibility of very many important matters of administration. He acquitted himself so well of all calls made upon him, that on the death of the pastor in September, 1859, he was immediately appointed to his place. Being intimately acquainted with the plans of his predecessor, he proceeded without loss of time to carry them into execution. He procured drawings and specifications for a new brick church to be built on the lot on County street, and was beginning to take the necessary measures for its erection when the war of the rebellion broke out. New Bedford, then, as is well known, received a fatal blow in all its interests, and St. Mary's congregation suffered with the rest. Father Tallon was compelled to postpone his project of building until happier days. He continued, nevertheless, in spite of the discouraging circumstances, to provide the means necessary to carry on his enterprise after peace should return to bless the land. That time he was not destined to see, as he died six months before the capture of Richmond. He was a

man of a kind and sympathetic nature, very charitable to the poor, hospitable and generous to all. Punctual in the discharge of every duty, he was happy in laboring for the welfare of his flock, in season and out of season. His tastes were scholarly, and he continued to cultivate them to the end. In the course of his short pastorate, he had accumulated a building fund of over twelve thousand dollars. He proved his unselfishness by laboring with unabated zeal, to provide money for the new church after his failing health made it evident that it would never be given to him to build it. He was content to sow, even though another might reap. His death occurred in his 32d year, Sept. 4th, 1864.

REV. JOHN GIRDWOOD.

John Girdwood was born in the city of Glasgow, Scotland, on the 20th of March, 1809. At the age of twelve, he was called to bury his father, and in early life to feel the pressure of sorrow and care. The years of his boyhood and early manhood he passed at Edinburgh, where he acquired the common rudiments of an education. He became hopefully a Christian at the age of eighteen years, and made a public profession of his faith and hope by baptism and union with the church. Soon after his conversion, a still small voice was heard within, bidding him enter on a course of study, preparatory to the work of the Christian ministry. But many and great obstacles seemed to oppose. He was without the necessary pecuniary help, and a widowed mother was in part dependent on him for support. Therefore, instead of entering on a course of study, he engaged in manual labor, and learned the carpenter's trade. This calling he followed until he reached the age of twenty-three, when he could no longer resist the conviction—"Woe is me if I preach not the gospel!" God opened the way, and showed him the path of duty, and gave him the

ability to surmount every obstacle. He commenced his studies at the University of Edinburgh, and completed his theological studies at Horton College, England. It was his privilege to attend the theological lectures of Dr. Chalmer's, of whom, as a teacher, he was an enthusiastic admirer, and often spoke with the greatest admiration. At the age of thirty, he graduated and assumed the pastorate of a Baptist church in Manchester, England, in the year 1839. In 1841, he became pastor of a church in Montreal, Canada. This was missionary ground. Infidelity and irreligion prevailed. His life here was one of great self-denial and self-sacrifice. Still, full of the Master's spirit, he toiled on uncomplainingly for nine long years. In 1850, he removed to this city and became the pastor of the First Baptist Church, where he remained sixteen years, enjoying the esteem and confidence of his beloved people, and of the community. After leaving this city he visited his native land and the scenes of his childhood. It was a visit full of the tenderest and most precious associations. While there he was urgently requested to accept a call to the pastorate of one of the prominent Baptist churches in Scotland. For a little time his mind wavered. But though he loved his native land, he loved the land of his adoption better, and so here in America, if God permitted, he would live, and labor, and die.

In the Fall of 1866, he received a call to the Baptist Church in Lafayette, Indiana, which he accepted, and entered upon his duties as pastor, Jan. 1, 1867. On the 10th day of June following, he was called away from the labors of earth to the rewards of heaven.

John Girdwood was characterized for strength. He was in every respect a *robust* man. His physical frame, a little above the average height, compactly set, his broad chest, full, fresh face, would impress you at once that that body of his had a sturdy muscularity, capable of great exertion, and great endurance. During the whole of his ministerial life, though his labors were arduous and incessant, yet he was seldom sick, and scarce-

ly ever was known to complain of weariness. This is truly wonderful when we consider the amount of work performed. He was also a man of great mental strength. Strength was the attribute of his intellect—strength to discern distinctions, to winnow truth of chaff, to grasp great principles, and to hold with remarkable accuracy all the information it received. He was an able man, in native talent, in literary acquirements, and in preaching power, he stood among the foremost of his brethren in the ministry. His understanding was naturally vigorous and quick, with a decided turn for what was practical. His judgment naturally powerful and discriminating, was safe and reliable. He was mighty in the scriptures. Few men have ever had such a knowledge of the inspired page, and few have ever turned their knowledge to better account. It made his preaching comparatively an easy exercise to himself, and certainly a very profitable one to his audience. He was a master hand at teaching and unfolding the great fundamental doctrines of the bible, doctrines which have ever been dear to the church, on which christians of all ages have rested their hopes of heaven. These doctrines he held fast in his head, in his heart, in his life. Holding these great doctrines with an unshaken faith, believing them to be of sacred and vital moment, the articles of a living or a dead church, and standing in the pulpit as an honest man, his words rang with the deepest convictions of his own soul. He was always earnest and impressive, and sometimes his eloquence was highly impassioned and thrilling. And if at any time his manner appeared harsh and his words severe, it was owing to an honest heart speaking its deepest convictions.

Strength seemed also to be the leading attribute of his moral nature. He had a wonderful control over himself. Those lips of his were seldom seen quivering with emotion—those eyes were seldom suffused with tears—that deep, strong voice was seldom choked with the overflowing of the heart, and yet his heart was as tender as a child's. That he had strong sympathies,

both philanthropic and religious, the whole of his public life declares. What voice more tenderly and frequently plead for the poor, the uncared for, and the suffering? In the day of our national struggle, whose words, both in public and in private, were more loyal, patriotic, encouraging and soul-stirring? His sympathies were as broad as humanity, and as free as the light of heaven. While in his religious creed he was a Baptist, he was, nevertheless, a brother to all who love the Lord Jesus Christ in sincerity and truth. He was something more than a Baptist, he was a Christian, and never failed to give his influence, his heart and his hand to every noble and Christian enterprise. He was distinguished by disinterestedness. Through life, forgetful of self, he studied the welfare of others. By day and night, in sunshine and in storm, he went forth to cheer, and to bless the hearts of others. He was untiring in his efforts for the good of his flock. He neglected none, but his special attention was bestowed upon the humblest, weakest, and most afflicted of his charge. He loved to kneel beside the sick, and attend the dying to the gates of heaven. He was one of the most amiable of men. Serious yet cheerful, he enlivened every company where he was. The simplicity of his manners, the frankness and sometimes playfulness of his conversation, together with the perpetual smile which, when with his friends, dwelt on his countenance, contributed to make him a fascinating companion, and caused him fully to exemplify in his practice a principle firmly established in his mind—that true piety and cheerfulness should always be united not separated.

But he is gone; his earthly life is ended. His last sufferings though short were severe. He died as he had lived, seeking strength from Jesus. Among his last utterances was this one: Strength Jesus! Strength Jesus! And strength was given, to utter his last words of counsel, to endure suffering without a murmur, to trust and not be afraid. Death has taken thee from our bodily vision, but we hold thee still in memory. In the sphere

within us thou art imperishable. Thy rays undimmed shall beam on us until we meet in higher worlds. "Though dead thou dost yet speak." Peace to that grave of thine; and a thousand beatitudes on that great soul of thine, which chased sorrow from many an aching heart, and led many a wandering brother home to the loving Father of us all.

LADIES' CITY MISSION.

IN March, 1826, several individuals, most of them members of the North Congregational Church, formed a religious tract society. Joseph Bourne was chosen president, and Rev. Charles Morgridge, secretary. We have been unable to obtain any account of the work of this society.

One Sunday in June, 1846, Rev. Messrs. Bliss and Holmes of Boston, addressed several churches in this city, and Fairhaven, on the importance of tract societies. An interest being thus excited, an association was formed which was under the direction of a board of officers, consisting of twenty ladies from various churches in this city and Fairhaven. Aided by the American Tract Society, they were enabled to secure Rev. Ansel J. Bourne as agent; but after a year's existence, the movement was abandoned from a want of funds.

At the same time that the above society was formed, a number of gentlemen organized an association for a similar purpose. In 1847, this association was changed into a City Mission Union, and through the suggestion of its members, a new Ladies' Tract Society was formed as an auxiliary. The new society was under the direction of a board of managers chosen annually from the following churches: North Congregational, First Baptist, Pacific, Second Christian, Episcopalian, Elm Street, Pleasant Street, and Fourth Street Methodist.

Rev. Mr. Brigham acted as agent for both societies for a year. The Mission Union was then disbanded, its members tacitly acknowledging that they were not equal to a task which required such patient, persevering action.

For several years the Tract Society was without an agent; at length in March, 1852, the services of Rev.

Mr. Boardman were obtained. In July following, he reported the establishment of three mission Sunday schools; one on the corner of Purchase and Pearl streets, another on Smith street, and a third at the Bethel. Mr. B. continued in the service of the society one year, discharging his duties in a highly satisfactory manner. Declining re-appointment, the present city missionary, Mr. T. R. Dennison, was elected April, 1853. In August, he opened a school at Mount Pleasant, which was in March transferred to the religious society organized there. In May, 1854, another school was organized on Griffin street; services were first held in a room belonging to the city. In July following, a third school was formed in the western part of the city, and a building on Cedar street purchased for its accommodation. Very interesting services, which were largely attended, were held here for several years.

For upwards of five years these schools became an object of the missionary's constant care and attention. The school at the Bethel was at length attached to the church there, and in consequence of the death of the very able superintendent of the Cedar street school, and a failure to obtain any one to supply his place, the school was abandoned and the building sold.

This field has since been occupied by the Ladies' Mission connected with the North Christian church.

The south part of the city has been the principal field of the missionary's labors. It was early found that the Griffin street school was increasing so rapidly that its place of meeting was not large enough. Accordingly a subscription was set on foot, which, through the exertions of Mr. E. S. Cannon, amounted to \$2,800, and a neat little chapel capable of seating 350, was erected on South Water street. The membership is now upwards of 200. Large numbers of Portuguese and seamen are in the habit of attending the services.

The north school, corner of Pearl and Purchase streets, was in former years very large, but latterly has had a small attendance. This is owing partly to the general

change of the locality, and partly to the Pleasant Street Church which very efficiently occupies the field.

Feb. 1, 1868, the society was incorporated and reorganized under the name of the New Bedford Ladies' City Mission. The present officers are: President, Mrs. Matthew Howland; Vice President, Mrs. Catharine Seabury; Clerk, Mrs. D. D. Winn; Treasurer, Mrs. Joseph Knowles; Auditor, Mrs. Amelia B. Sears.

The mission is maintained through the exertions of ladies connected with five churches, North Congregational, First Baptist, Trinitarian, Pacific, and Episcopalian. While all of these have been active in promotion of the cause, it is due to the North Congregational Church to state that its members have ever been most steadfast and have contributed liberally to sustain the work. The society of Friends has also recently become much interested, and in their usual unostentatious manner extended very generous aid.

The society disclaims all sectarianism; their work is emphatically that of a city mission, and the co-operation of all, of whatever denomination who have at heart the religious welfare of the general community, is most cordially invited.

The agent, T. R. Dennison, Esq., is elected annually, and has held the office fifteen years. He is a zealous and faithful laborer, and the present prosperity of the mission is in no small degree owing to his care and exertions.

OTHER MISSIONS.

The First Congregational Society has always been remarked for its benevolence. During Mr. Peabody's pastorate, in order to systematize their charitable operations, the whole city was divided into districts, and a person appointed in each district to inquire into applications for assistance. Rev. Moses G. Thomas served


as the general agent of the society for many years in administering its charity. His services terminated in April last, in consequence of poor health and the infirmities of age. Hon. James Arnold left \$3,000 in trust to continue the work, but as yet, the trustees have taken no steps to discharge their duties.

SPRUCE STREET MISSION.

Some twelve years ago, the members of the Christian churches, who belonged to the Ladies' Tract Society, withdrew and formed a separate organization. Services were first held in a school house near the corner of Smith and Cedar streets, and subsequently a neat chapel was built on Spruce street. The chief leaders of this movement were Mrs. Abner Davis and Mrs. James Durfee. Of late years the work of carrying on the mission has fallen almost entirely upon the North Christian Church. Sept. 4th, 1867, the society was reorganized under the general statutes. The present officers are: President, Mrs. Amasa Bullard; Vice Presidents, Mrs. James W. Lawton, and Mrs. William Thomas; Secretary, Mrs. Henry C. Sears; Treasurer, Miss Sarah Cornell.

Shortly after the organization, Rev. W. S. Emory was engaged to take charge; he served about six months when the present agent, Rev. Mr. Chadwick of West Mansfield, was employed. The society is in a flourishing condition, and it is intended shortly to organize a church in connection with the mission.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, OF NEW BEDFORD.

 HIS association is the offspring of an earnest desire on the part of a number of young men connected with the County Street M. E. Church to do something for the cause of Christ. They met agreeably to call on the evening of April 21, 1867, to "take into consideration the practicability of forming a society for the promotion of the cause of Christ." It was intended from the outset that this should be an association which should include in its ranks all the Christian young men who desired to aid in such a movement, and were willing to labor for the good of young men in this community.

A committee was appointed at this meeting, to report a name and constitution for the association. Knowing that several attempts had been made to form such an association in this city, but with ill success, it seemed advisable to the young men who initiated the enterprise, to commence their work under the sheltering wing of the church of which a majority of the association were members, and upon recommendation of the committee, the name of Young Men's Christian Association of the County Street M. E. Church, was adopted—not as a sectarian or denominational name, but that while the association was forming and yet weak, in case of difficulty in developement, the organization might remain.

It was the earnest wish of the movers in the enterprise, that *all* the young men connected with the several churches in the city, might be persuaded to take hold with zeal and activity, not only for their own good, but for the good of the churches where they severally belonged, and that there might be a reflex influence for good upon the community at large.

At the start, the association was looked upon with suspicion, as being from its name sectarian—and notwithstanding the exertions and explanations on the part of the movers, many objected to joining. Some, however, who were willing to place faith in their Christian brethren of another church, took hold of the matter, and remain now of the most zealous and faithful members.

A constitution was adopted, one article of which relating to the admission of members, shows the broad and catholic basis on which the structure rests. "Any young man who is a member in regular standing of any Christian church, by signifying his desire to the standing committee, may become an active member of this association by the annual payment of one dollar."

The association met for a short time in the vestry of County Street Church. Afterward a committee appointed for that purpose, recommended the rooms corner of Purchase and Union streets—where the association now meets.

At a meeting held Sept. 5, 1867, it being apparent that the association must prove a success, the name was changed to that of Young Men's Christian Association of New Bedford, and it being evident that the good of the enterprise demanded the removal of the place of meeting, use of the rooms of the Grand Army of the Republic, on Purchase street, were hired temporarily, and soon after having obtained possession of their own rooms removed thither.

The rooms are eligible, well lighted, warmed, and supplied with a variety of reading matter—the newspapers of the day, both religious and secular, periodicals, and daily papers.

They afford a quiet resort for young men, and from its central locality, will be much frequented. Religious meetings are held on Sunday evenings, one hour previous to the regular service at the churches. Once a month the union prayer meeting, on Thursday evenings, and a committee of the association have power to call prayer meetings at other times when deemed necessary.

The association is now well established, its meetings well attended, the rooms frequented by young men, its members active and energetic, who are willing and anxious to labor for its success; and it is hoped may be seen to be such a power for good that the Christian public will not suffer it to decline for want of proper sympathy and support.

The officers of the association are as follows: President, George B. Richmond; Vice Presidents, Samuel P. Burt, J. S. Roberts, Leonard B. Ellis; Recording Secretary, William C. Parker, Jr.; Corresponding Secretary, Abram T. Eddy; Treasurer, Charles S. Kelley; Librarian, Edmund Rodman.

M

TEMPERANCE ORGANIZATIONS.

THE order of the Sons of Temperance was instituted in New York city in 1842. The first Division in this city was the Harmony, No. 24, which was organized in 1846, in a hall on Union street, which has since been converted into a tenement and is now occupied by Mr. George H. Mitchell. Subsequently they leased the premises, now the billiard room of David Sylvester, corner of North Second and William streets. Shortly after this, the Reliance Division, No. 75, was organized in the hall on Union street. This division had but a short existence; the Harmony continued about ten years.

During the year 1846, the individuals who were active in the formation of the Harmony Division, organized the Nazarite Temple of Honor, No. 6,—one of the earliest in the country. Hitherto the Temple and the Sons had been parts of the same order, but at this date a separation took place. David Sylvester, senior, was the first Worthy Chief Templar. The last was N. B. Gifford, who was elected in 1856; shortly after the hall with its contents was damaged by fire, and partly from this and from the declining interest, it was voted to disband, which was done in 1857.

ACUSHNET DIVISION, NO. 87, SONS OF TEMPERANCE,

The oldest existing organization, was formed Feb. 16, 1859, by Messrs. J. J. Twiss, S. P. Burt, H. Van Campen, W. H. Taylor, W. H. Bliss and others in the old Odd Fellows' hall on Purchase street. The first Worthy Patriarch was Rev. J. J. Twiss. In 1860, they removed to the hall over the stable of Messrs. Bailey & Perry on Elm street, where they continued until 1869,

when they went to their present beautiful and elegant hall on William street. The division has numbered among its members some very prominent citizens, and has always been active in promoting all the interests of the cause. The present membership is upwards of 330. Mr. S. W. Booth is Worthy Patriarch.

FIDELITY DIVISION, NO. 145,

Was organized Oct. 16, 1868, by thirteen individuals who withdrew from the Acushnet Division. Among these were, William Cook, James S. Hathaway, Francis H. Green, W. H. H. Allen, George S. Fox, Andrew M. Marts, Robert W. Early, A. W. Hadley, W. H. Cook, Walter D. Swan, and Luther G. Hewins, Jr. This division, although instituted under rather peculiar circumstances, has grown rapidly, and now numbers about 125 active members. The first worthy patriarch was William Cook, who was unanimously chosen to that office for two consecutive terms. The present superior officer is W. H. Cook. The first meeting was held in Templars Hall, after which they removed to their present elegant quarters, corner of Market Square and Cheapside. This division has been very energetic; meetings have been held at the Bethel and other churches, and large amounts of temperance tracts have been distributed.

The order of Good Templars have two lodges.

LIBERTY LODGE, NO. 48,

Was chartered April 23, 1865. Among its original members were Charles A. Clark, Robert Early, Chas. Jennings, George Pritchard, W. Holmes, Noah Tripp, and Thomas Robinson. The first Worthy Chief Templar was James Handley; the present is Walter A. Vincent. The membership is 127; their place of meeting is the hall of the Acushnet Division.

ORIENT LODGE, NO. 173,

Was formed by members who withdrew from the Liberty Lodge. Their charter is dated Aug. 7, 1866. The first Worthy Chief Templar was Charles H. Bisbee; T. R. Dennison is the present occupant of that office. Their membership is 260; the meetings are held in the hall of the Temple of Honor, in Ricketson's block.

TEMPLE OF HONOR.

The El-Bethel Temple of Honor was organized Feb. 13, 1867. Among the charter members were Messrs. W. C. Thomas, Amasa Bullard, R. A. Soule, E. G. Tallman, A. W. Hadley, George S. Hoyt, William Hackett, H. C. W. Mosher, and C. D. Tuell. Their place of meeting known as Templars Hall, is in Ricketson's block. Their present membership is about 80. Mr. W. C. Thomas was the first Worthy Chief; the present is Mr. H. C. W. Mosher.

Connected with the temple is the Mount Taber Council of Templars, No. 13, consisting of members who have taken the highest degrees in the temple.

TABLE OF CONTENTS.

	PAGE
Introduction,	3
First Church in New Bedford,	11
First Congregational Society,	16
North Congregational Church,	26
Trinitarian Church,	38
Pacific Church,	43
North Christian Church,	47
Middle Street Christian Church,	55
South Christian Church,	58
First Baptist Church,	60
Second Baptist Church,	68
Salem Baptist Church,	70
First Methodist Episcopal Church, Head of the River, . .	72
County Street Methodist Episcopal Church,	75
Fourth Street Methodist Episcopal Church,	84
Allen Street Methodist Episcopal Church,	88
Pleasant Street Methodist Episcopal Church,	92
African Methodist Episcopal Church,	99
African Methodist Episcopal Zion Church,	101
St. Mary's Church,	102
Bethel Church,	106
Grace Church,	109
Universalist Church,	113
Second Advent Church,	116
Extinct Churches.	
Third Christian,	118
Cannonville Union,	118
Centre Church,	120
Mount Pleasant Church,	120
Society of Friends,	121
Obituaries.	
Rev. Wheelock Craig,	124
Rev. Timothy Stowe,	125
Rev. Daniel Webb,	128
Rev. Henry E. S. Henniss,	131
Rev. J. P. Tallon,	133
Rev. John Girdwood,	134
Ladies' City Mission,	139
Spruce Street Mission,	142
Young Men's Christian Association,	143
Temperance Organizations,	146

ERRATA.

Page 27, line 27, for "organization," *read* "separation."

Page 35, line 15, for "Dec. 22," *read* "Dec. 27."

Page 35, line 27, for "Chairman of the National Congregational Council," *read* "Chairman of the Business Committee of the National," etc.

Page 37, line 7, "Sabbath school, 628," includes Mission scholars under care of laborers from this church.



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Butter, Lard, Vegetables and Fruits,

And all other articles to be found in a well stocked Market.

No. 175 Purchase Street, . New Bedford, Mass.

The highest price paid for country produce.

 Articles delivered in any part of the city free of charge.

THOMAS M. JAMES,

Life, Fire, & Accident Insurance,

No. 40 North Water Street,

NEW BEDFORD.

CAPITAL REPRESENTED \$30,294,000.

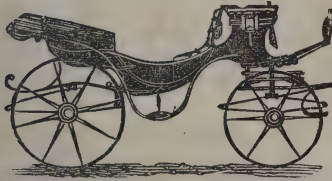
All kinds of Insurance effected in the best of Companies, at the lowest rates, with dispatch.

Losses equitably adjusted and promptly paid in cash at this agency.

GEO. L. BROWNELL

OFFERS FOR SALE AT HIS

CARRIAGE MANUFACTORY AND REPOSITORY,



CORNER OF THIRD AND CANNON STREETS,

New Bedford, Mass.,

A LARGE ASSORTMENT OF

Fine Carriages

Of all Descriptions, namely:

Coupes and six seat Rockaways, Victorias, Extension Top, Half Top and Family Carryalls, Light Jump Seat Rockaways, Phaetons, Goddard Pattern and Light Top Buggies, Brownell Top Beach Wagons, Open Buggies, Business Wagons, Sleighs, Harnesses, Robes, &c.

Carriages of every variety designed and built to order.

GILES G. BARKER, Supt.

GEO. L. BROWNELL.

Charles A. W. Oesting,

No. 48 Purchase, corner of William Street,

DEALER IN AND MANUFACTURER OF

HAVANA AND DOMESTIC
CIGARS,

Also constantly on hand, the largest and best assortment of

CHEWING AND SMOKING


TOBACCO,

SNUFF, &c. &c.

M E E R S C H A U M

AND OTHER VARIETIES OF

P I P E S .

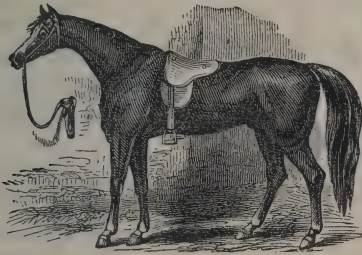
 Cigar Cases, Snuff Boxes, and Smokers' Articles in general which we offer for sale at the lowest Cash prices.

WILLIAM H. SHERMAN,

LIVERY

AND

Boarding Stable.



No. 24 Fourth Street,

NEW BEDFORD, Mass.

*Hacks furnished for Weddings, Parties, Funerals, &c.,
at short notice.*

The Splendid Party Wagon "**MAY QUEEN**"
will convey parties to Picnics, Clam Bakes, &c.,
comfortably, pleasantly and safely.

J. M. SCOTT'S

SPANISH LUSTRAL,

OR

Hair Preservative,

Is one of the greatest and most valuable discoveries of the age. It will entirely eradicate dandruff and all diseases of the scalp, leaving the head and hair in a good healthy condition.

To those who are troubled with Scrofula, Scurvy or Ringworm, the Spanish Lustral is invaluable. Ladies and gentlemen will find it far preferable to Oils or Pomades, as it not only gives the hair a glossy and luxuriant appearance, but prevents any disease from affecting the scalp, and causes the hair to grow in a healthy and beautiful condition.

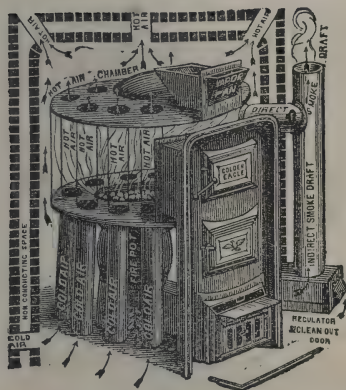
Manufactured only by

J. M. SCOTT,

124 Union Street,

New Bedford, Mass.

WARREN W. PARKER & CO.,



WORKERS IN
TIN PLATE
AND
SHEET IRON,

COPPER, ZINC, AND METALS OF ALL KINDS,

AND MANUFACTURERS OF

Paint & Druggists' Cans,

109 Union Street, . . . New Bedford.

Sole Agents for DUNKLEE'S PATENT

GOLDEN EAGLE HOT AIR FURNACES,

especially adapted to Churches and large buildings.

Orders for Repairing of Stoves, Furnaces, Ranges, &c., and for all work appertaining to this business, promptly executed on the most reasonable terms.

SIGN OF THE GOLDEN EAGLE.

U. S. S.

Ring round the world the magic three—
 Those mystic letters, U. S. S.—
 'Till all mankind their meaning see—
 USE SISSON'S SOAP, and nothing less.

O. A. SISSON,
Soap Manufacturer,

AND DEALER IN

SPERM, WHALE, PETROLEUM,
 NEATS-FOOT AND PALM OILS,
 Nos. 104 & 106 N. Water, and 24, 26 and 28 Middle Sts.,
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A. W. Hadley & Co.,

DEALERS IN

FOREIGN AND AMERICAN
DRY GOODS.

Choice Dress Goods, Elegant Black Silks,
 and Black Alpacas, a specialty.

A LARGE STOCK OF

COTTONS & DOMESTICS always on hand.

ALSO AN EXTENSIVE ASSORTMENT OF

White Goods, Table Linens, Flannels, Shawls, and Goods
 for Men's and Boys' Wear, Hosiery, Gloves and Small Wares,

IN GREAT VARIETY,

Cor. Purchase and William Sts., - New Bedford, Mass.

ADAM MACKIE,
Counsellor at Law,
110 Union Street,
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RESIDENCE,
No. 8 SPRING STREET.

C. L. SPENCER, M. D.,



Oculist & Aurist,



Operator on the Eye and Ear,

**CAN BE CONSULTED DAILY,
FOR ANY DISEASE INCIDENT TO THOSE DELICATE ORGANS.**

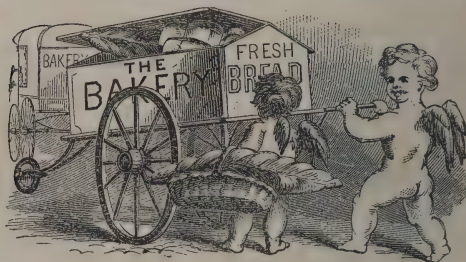
Twenty years' practice as a specialty enables Dr. S. to speak with confidence to the AFFLICTED and the public.

ARTIFICIAL EYES inserted without pain and warranted to perform all natural motions.

No charge for an Examination or opinion.

Office 64 Purchase Street, - New Bedford, Mass.

The Union Bakery,



134 Purchase, corner North Street,
New Bedford, Mass.

HENRY H. FISHER, Proprietor.

CAKES, PIES, AND BREAD of every description, made of the very best stock.

CRACKERS of all the various kinds.

FRUIT AND CONFECTIONERY of the nicest quality.

PORK AND BEANS, BROWN BREAD AND PUDDINGS, every Sunday morning.

FAMILY DISHES cooked at any hour in the best manner.

LUXURIES. Fairs, Picnics, Balls, Dinner and Evening Parties, furnished with every kind of Table Luxury at short notice.

ORNAMENTED CAKE constantly on hand; and Cake Frosted for Families on liberal terms.

PEARSON'S CREAM BISCUIT, Wholesale and Retail.

HENRY H. FISHER.

JOHN S. COOK,

(SUCCESSOR TO JOSHUA GIBBS, 3D,)



LIVERY

AND

BOARDING STABLE.

Office Nos. 8 and 9 Fourth Street,

NEW BEDFORD, MASS.

Passengers conveyed to and from Railroads and Steamboats.

Hacks furnished for Weddings and Funerals, with careful
drivers, at short notice.

The beautiful Party Wagon **FAIRY QUEEN**
will be in readiness to attend parties of all kinds, at reason-
able rates.

BOSWORTH & BAKER,
CARPENTERS
AND
BUILDERS,

Spring Street, rear of Brownell, Ashley & Co.'s,
NEW BEDFORD, MASS.

Counters and Show Cases made to Order.

Stores finished in any style, in either hard or soft wood, in a
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DOORS, SASHES & BLINDS

ALWAYS ON HAND.

EARTH CLOSETS made to order,

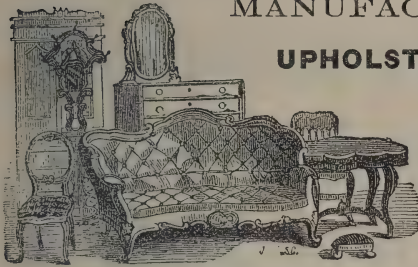
And all descriptions of **COUNTING ROOM DESKS.**

All Orders promptly attended to.

DARIUS BOSWORTH,

ROBERT W. BAKER.

CALEB MAXFIELD,
MANUFACTURER
UPHOLSTERER,



AND

Wholesale & Retail

Dealer in

FURNITURE

AND

LOOKING-GLASSES,

130 Union Street, - New Bedford.

ESTABLISHED 1834.

We are constantly manufacturing, and have now on hand, a full assortment of rich and medium-priced Drawing-Room, Parlor and Chamber Furniture of every description, Looking-Glasses in great variety, Feather Beds and Mattresses of all kinds, which will be sold at such prices as shall be satisfactory to the purchaser.

Particular attention given to furnishing Hotels and Private Dwellings with rich custom-made goods.

Our Ware-rooms are the largest in the city, and comprise every conceivable article of Furniture.

Parties would do well to call and examine our assortment before purchasing elsewhere.

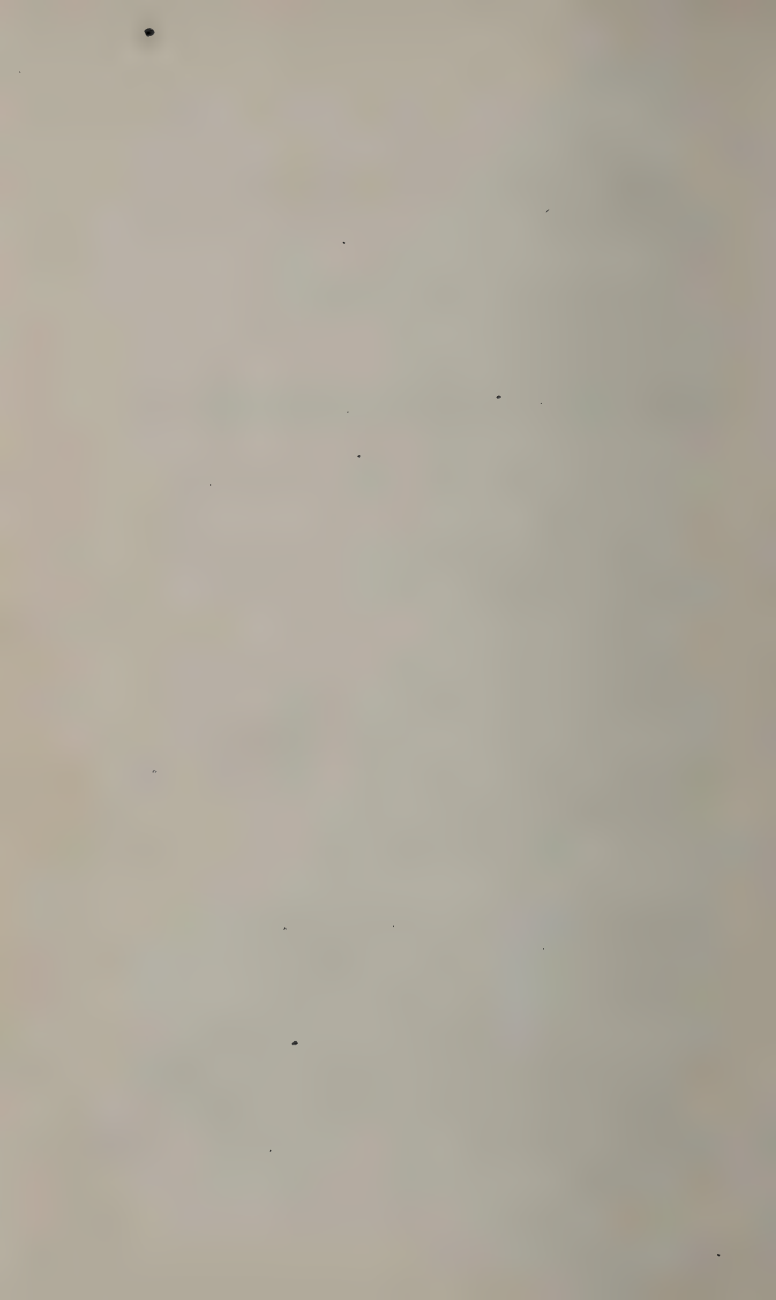
HOLMES WINSLOW'S
TEMPERANCE
DINING AND SUPPER ROOMS,

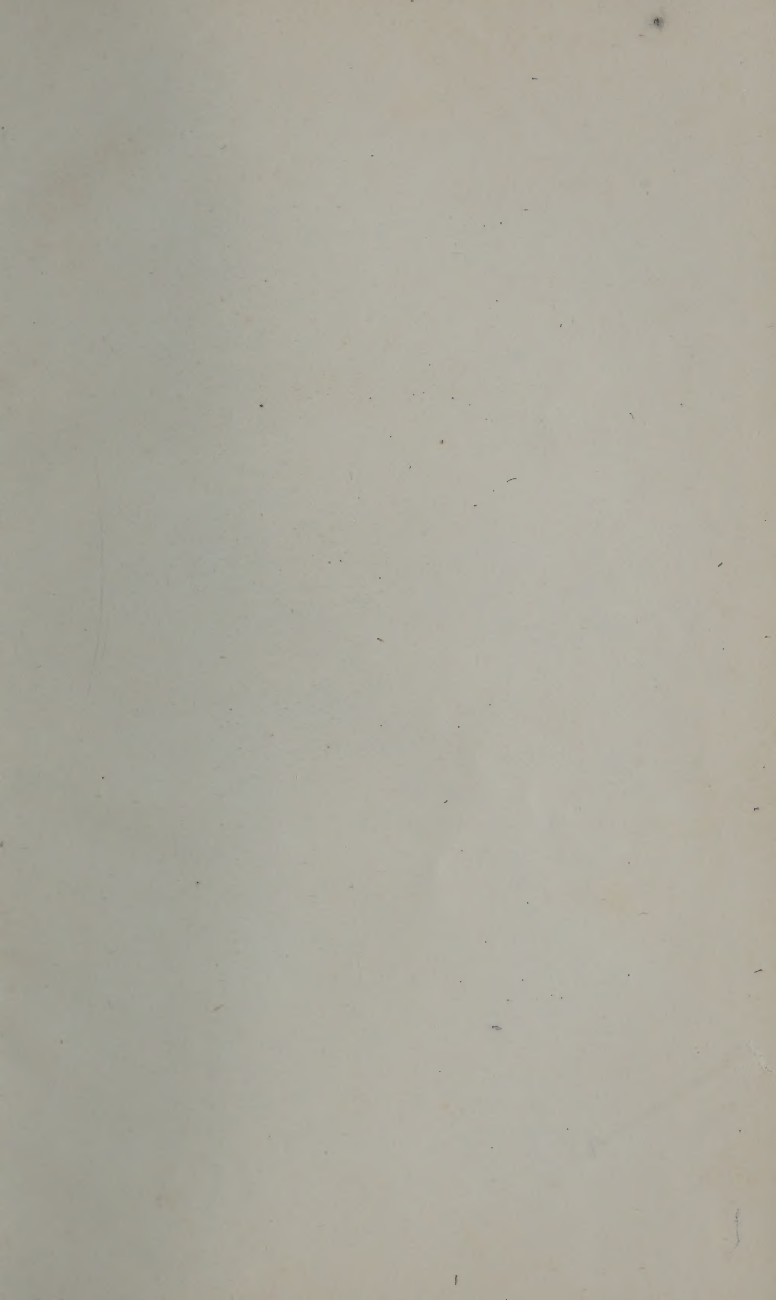
No. 73 Union Street,
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ST. JAMES HOTEL,
On the European Plan.
Ladies' & Gent's Dining Rooms
ON THE SECOND FLOOR,
Nos. 89 and 91 William Street,
(OPPOSITE THE CITY HALL,)

NEW BEDFORD, MASS.

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